

# THE TRU WATCH, AND

RVLE OF LIFE.

OR *Syn. 8. 61. 45*

A DIRECTION FOR THE  
EXAMINATION OF OVR  
Spirituall estate, and for the guiding of the  
*whole course of our life*, (according to the  
word of God, whereby we must be iud-  
ged at the last day) to helpe to pre-  
serue vs from Apostacie, or decay-  
ing in grace, and so further  
our dayly growth in  
CHRIST.

The fift Edition, reuiewed, and  
much inlarged.

DEUT. 30. 15.

*Bebold: I haue set before thee, this day, life and  
good, death and euill.*

I. COR. 11. 30.

*If we would judge our selues, we shalld not be iudged*

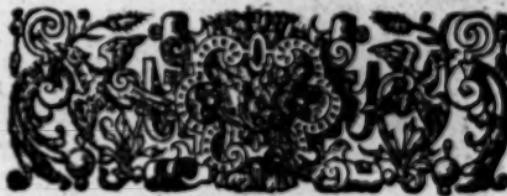
I. SAM. 2. 30.

*Them that honour me, I will honour; and they that  
despise me, shall be despised.*

LONDON

Printed by Will. Stansby for Samuel Macham,  
and are to bee sold at his Shoppe in Pauls  
Church-yard, at the Signe of the  
Bul-head. 1611.

253;01



To the right Honourable,  
HENRY Earle of Hun-  
tingdon, Lord Hastings, Hungerford,  
Botreauz, Molines and Moiles, my  
singular good Lord.

Hau studied (right Honourable) what way I might  
manifest my thankefull  
minde, for the exceeding fa-  
uours, wherwith I and mine  
are bound vnto your house for cuer. I finde  
none more likely, then if I might adde  
somewhat ( after the fashfull happy tra-  
uels of others ) to your present and immor-  
tall honour. Considering therefore, that the  
God of heauen, hath set you in so high a  
place, not onely in his owne eye, but also in  
the view of your Countrey, to be bebolden of  
all, as a marke, for the saluation or perdi-

## THE EPISTLE

Iam. 1. 25.

on of very many; and that little faults in your Honour, must needes much blemish you, as a vertuous life shall make you g'orious: I haue endeuoured for my part, to put into your handes, a true glasse an a perfect Mappe. A glasse which will not flatter you in shewing your spots, because it is the Lord: A Mappe which will not deceiue you, for the narrow way of life, because it is bounded by the Lord himself, traied by our Saviour with all his holy Saints, which haue gone before you: yet so small, as you may euer carry in your bosome. My humble suit at the handes of the Lord, and your Honour, is this, that when you haue tried them to be such, (where the superstitious Papists spend some houres dailie in their blinde deuotions) you wold binde your selfe by a constant vow before the Lord, to spend but one houre weeklye besides other your holy exercises, in viewing your selfe in this Crystall glasse, desirous to cleanse your spots hereby, and to consider your waies according to this Mappe, labouring so to direct your steps. For setting your selfe with resolute purpose of heart to walke herein al your daies, you haue the Lords own promise, that

Iam. 1. 23. 24.

25.

Plal. 119. 59.

Act. 11. 33.

1. Km. 3. 11. 12.

13.

## DEDICATORY.

that he will make you truely honourable in  
the sight of all men, as ever was any of your  
Progenitors: so as your very enemies shall  
acknowledge it, and be affraid of you: And  
that he will moreover prolong your dayes,  
and give you a guard of his glorious An-  
gels for your safety, to beare you in their  
hands in the day time, and in the night  
season, when you are secure, to pitch their  
tents about you. Your Countrey shall be ble-  
ssed that ever God vouchsafed such a light  
unto it. Where any point seemes doubtfull,  
there make a marke: walke in the rest, un-  
till the Lord cleare that unto you. As this  
shall adde unto my ioy, so for thousands who  
now pray for the increase of this honour,  
many times ten thousands shall ever praise  
the God of heauen for you. Now is the  
time: all mens eyes are upon you. Your Ho-  
nor knoweth the prouerbe well, Magistratus  
vitum indicat. Strine forward cheere-  
fully (most noble Earle) in this narrow way  
of life, according to the hopes now long  
conceived of you, following herein all the  
worthies of the heavenly Hierusalem, and  
you shall live with them immortally: but if  
you shall turne to the broad way of all the

Deu.4.6.7. &  
28.10.11.12.13.  
Psal.91.11.12.  
& 34.7.

1.Kng.10.8.9.  
Phil.3.15.

2.Iohn 3.3.4.

Mat.7.14.  
Apo.31.26, 27.  
Apoc.22.14.15  
Mat.7.13.  
Mar.8.36.  
Apoc.10.5.6.

## THE EPISTLE

Luk. 12. 20. 21.  
34. 35. 36.  
Heb. 3. 7. 13.  
Psal. 56. 12.  
& 59. 14.

world (which the Lord forbid) you must perish with the world eternally. The Angell bath sworne it, Time shall be no more: but how soone, it is unknowen unto you. Take it now while it is called to day: pay your vowed, and shane for euermore, Dan. 12. 3.

Your Honours for ever

most bounden,

L. BRINSLEY.



## TO THE CHRISTIAN R E A D E R.

Onsidering ( Christian Reader ) that in euery place, all those who haue found any sound comfort in the Gospel, are desirous to expresse the same in their conuersations, by walking in thankefulnesse as it becometh the seruants of Christ, to adorne their profession thereby, and yet notwithstanding the greatest part do much faile herein : I haue thought it my bounden duty to afford vnto them such helpe as God hath vouchsased me in this behalfe. For alasse it is too manifest, that too many, euen of them, doe omit sundry and those most necessary duties : as by looking perhaps to some  
of

## To the Reader.

of the duties of the first Table , neglect  
the second : or to the second only, omit  
the first, which is called the great Com-  
mandement. Or looking onely to the  
lawe, are too short for the Gospel : or  
boasting of faith, regard not workes.

Others lie in fearefull sinnes through  
ignorance hereof. And very many are  
obserued daily to fall into grieuous of-  
fences, to the dishonour of Christ, and  
discredit of their profession : yea, to the  
griefe of the godly , offending the  
weak, hardening the vngodly, opening  
the mouthes of the Papists, & Atheists,  
with all the prophane , to blasphemē  
that glorious name whereby wee are  
called. And not onely so, but more al-  
so, to the wounding of their owne con-  
sciences , and giuing aduantage to Sa-  
than , to accuse them before the Lord.  
Sundry also, of most vpright hearts, and  
who haue made good proceedings in  
godlinesse , are yet knowne to lie lan-  
guishing vnder the burthen of their  
sins, and feare of Gods displeasure,  
through want of knowledge how to  
find out their speciall offences, wherby  
their

## To the Reader.

their consciences are disquieted, and Gods hand doth lye so heauily vpon them. Many to liue in continual doubt, whether they be in the fauour of God or no. Great multitudes in all places ordinarily to thrust themselues vnreuerently into the presence of the Lord, to the word, sacraments, and all other exercises of the seruice of God, without any examination, or preparation of their hearts before, to the prouoking of the grieuous wrath of the Lord thereby. Now for these and for all other, whose desire is to walke with God, and be pleasing vnto him, finding the true felicity that is in godlinesse, I haue thought my selfe bound by the Communion of Saints, to offer this my poore labour: which first was vndertaken for my selfe and some priuate friendes; the better to prevent all the former euils, and for the more easie obtayning the benefits following such a carefull watch. Herein I haue vsed the helpe of sundry learned & godly Diuines, following chiefly the direction of those two holy men of God, M. Greenham and M. Perkins: whose writings

M. Greenham  
in the comfort of  
an afflicted con-  
science. pag. 130  
M. Perkins of  
the practise of  
repentance. ca. 7

## To the Reader.

writings were the first occasions of thinking hereof: the one requiring this examination necessarily vnto true and sound repentance , the other for the through curing of the wounded conscience. And hence also I haue beeene more encouraged to make this publike, not vpon any vaine or by-respect, but by some gracious experience which I haue knowne of the profite hereof in both accordingly : especially in restoring some of no mean note, from much trouble, and horrout of conscience , to exceeding ioy , and strong assurance, when all other meanes haue fayled. Neyther can this seeme strange to any, considering it aright. For what is it that brings that peace and ioy of conscience passing all vnderstanding to a Christian soule , but an assured testimony of our conscience, that wee doe not lye in any one sinne , so farre as by wise searching we are able to finde it out, but hate and abhorre euен the very least? and contrarily, that wee haue begun , and so striue on forward to walke in every commandement of God without reproose; and that

## To the Reader.

that of true loue to our Lord and Sauour. For to such a soule onely all the promises do appertaine, as they are applied through the whole Book of God. In a word, I haue beeene more embolde ned, by obseruing daily, how on the one side the godly Preachers vpon eury occasion, calling men to repentance, exhort all earnestly with the Prophet *Jeremy* to examine and trye their waies, & turn again vnto the Lord, if euer they will find mercy with him. Wh<sup>e</sup>re work of examination hardly one of a thousand knoweth how to performe in any good measure, as may bring true comfort vnto their soules. And on the other side considering how many of our simple seduced brethren, haue bene drawne to a dislike of our religion, and a liking of Popery, by this especially, because ours (as they say) is a religion of carnal liberty, theirs of holynesse: ours full of diuisions and vncertainty, theirs of perfect vnity: That they also may see hereby, that ours is indeed a religion of perfect holynesse and vnity prescribed by the Lord himselfe, wherunto so many of

Lam.3.39.40.

## To the Reader.

*Ecc. J. 12.  
Deut. 4. 2.  
& 12.31.32.*

*Act. 13. 48.  
2. Tim. 2. 15.*

*Apoc. 14. 9. 10.  
11.*

of vs as are truly cald to the sound profession of it, do striue instantly to attain day and night: so worshipping the God of our fathers , in spirit and truth, walking in the selfesame narrow way of eternall life : And that all their imagined holynesse is nothing for the most part, but meere superstition , in outward shewes of mens inuentions, concerning which , God will aske them one day, who hath required them at their hands? altogether neglecting most of the duties of true piety : as those of the first table. That so they perceiuing how they haue bin deluded, may(at least som of them whom God hath ordayneid vnto life) come out of the snare of the Diuell, and ioyne themselues to vs againe: so to escape that torment which al that receive the marke of the Beast, by any such submission to that Romaine Antichrist, must endure for euermore. With whom this holines of our religion cannot preuaile, let them open their eyes, and behold what evident witnessse God hath giuen vnto it from Heauen, and against Popery in these our dayes,

con-

## To the Reader.

confessed by all for the present, vnlesse  
more obstinate then *Pharao*: I appeale to  
their consciences : First , in our three  
miraculous deliurances , as of Israel  
from Egypt : [ The first from the inten-  
ded inuasion in *An. 1588.* by the winds,  
after generall fasting and prayer in all  
the land. The second from their long  
threatned day: by bringing in our So-  
ueraige King in such a peace , through  
a feare cast on the enemie, that a dogge  
did not wagge his tongue against vs.  
The third from the gun-powder plot  
at the very instant:by their own Letter,  
and immediate motion of the heart of  
our King . ] Secondly in making their  
owne bloody deuices their owne and  
onely ruine. Thirdly, in manifesting to  
all the world, that Popery is vpholden  
by lying and murder, the special workes  
of the diuell, and brands of his seruants:  
and that God , hee himselfe hath alone  
vpholden the Gospell against all the  
subtilty and power of Hell. If notwithstanding  
these and all other meanes  
whereby the Lord hath so oft and so  
clearly conuinced them, they will still  
set

1.

2.

*Exod.11.7.*

3.

## To the Reader.

set themselves with *Pbarao*, to fight against him , and pursue their bloody practises against his *Isracl* , they may proceed: yet let them know for certain, that hee will once againe get himselfe greater glory of them , in the heart of the Sea , in their vtter ouerthrow and our finall deliverance from them, when he hath first sufficiently humbled vs by them, and prepared vs thereunto. But for you my brethren, who haue separate your selues from communion with vs and with our Assemblies, or are inclining thereunto : I would craue these two things of you; First, with what spirit you can condemne that to be no true Church of God, which protesting against all idolatry of Antichrist, professeth al this way of life, which whosoever walketh in is vndoubtedly the childe of God , and shall haue eternall life , notwithstanding all his other erreurs , slips and infirmities. Secondly, how you dare depart or draw others out of the bosome of this Church to so many euils, as must needs follow vpon you bodily and spirituall ; seeing out of the

## To the Reader.

the true Church is no saluation : and therfore you are left vtterly destitute of all the promises made vnto it , and so of al true comfort, prouidence and protection. I call you still brethren, because I am perswaded that many of you truly professe and striue to walke with vs in all this way of life , and so keepe the inward Communion with vs ; howsoeuer thorow ouer-great a conceite of your owne perfection, and discontentment thereupon, with too vncharitable censuring of your brethren , you haue made this grieuous rend, forsaking our outward fellowship : and because I hope ( as I earnestly pray day and night ) that God will perswade you to returne againe vnto the Tents of *Shem*: hearken to the Lords Counsell in time and trie well this our path , lest you repent too late. And for all of you beloued in the Lord , who holding soundly the Communion of Saints, do professe sincerely all this truth of God to your immortality , and desire the peace and prosperity of Sion : I humbly beseech you in the name of the Lord Iesus

## To the Reader.

Christ, and by our appearing before him, that we our selues looke well to these two things: First, that we euery one of vs indeuour to walke more warily and consonably in euery part of this way of life, as in wordes we proffesse it, that we be not condemned of our owne consciences. And secondly, that we learne to loue them most who walke most holily and vnablemeably herein, as they are most deare vnto the Lord. And then shall we soone see all our contentions at an end, the Lord glorified in our holy agreement, and magnifying his power and mercy in continuing our deliuерances, and the destruction of all our enemies: the Kingdome of Christ to come with power, the Kingdome of Sathan and Antichrist to fall downe like lightning. Pardon me therefore, that I haue presumed to offer this vnto thee, seeing that how plaine soever it is, yet it may proue profitable (as I hope) to many thousand poore soules, who want leisure or ability to search greater volumes, being so briefe and easie for all:

and

## To the Reader

and also that it may bee for me as the widowes mite throwne into the treasurie of the Lord , and the surest pledge of my care for my Christian friends , and of my hearty desire towards the Church of God , being that wherein I my selfe have euer found true comfort . If thou be one who by reason of thy ripenesse and perfection , despisest it , as hauing no need of any such a helpe , yet haue compassion of thy brethren : neither knowest thou what a day may bring forth . Or if thou seest the good that may come to very many by such a course , helpe to perfect that which is here thus begun : or at least , if God shal perswade thee of the benefite which thy selfe may reapre hereby , spend one houre with me constantly euery weeke in trying thy waies , and turning thy seete vnto the testimonies of the Lord . If thou thinke the whole course ouerlong , yet thou mayest soone runne ouer the feuerall heads , chiefly of the \* Law and Gospell , taking most paines in those which most neerely touch thine owne wants , and infirmities , after

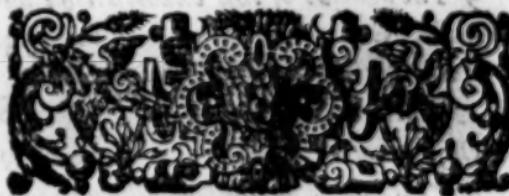
\* They are for  
most part set  
downe in small  
letters to helpe  
berein.

## To the Reader.

Gen.7.1.  
Eze.9.4.5.6.  
2.Pet.3.5.7.8.6.

thou hast marked them out by diligent obseruation of thy selfe : so striuing hard forwards towards the marke. Or if thou say , that some duties doe not concerne thee : the 4.5 . & 6. benefits of this examination will teach what vse to make of the whole. And when as I cannot doubt of thy hearts affection, and supplications for me : so the whole land shall fare the better for thee , and thy praiers, though the chiese comfort and blessing shal turne into thine owne bosome. This watch of the Lord duely obserued, being vnto thee as the Arke of Noah, what euils souuer come vpon the world, thy Lord and Sauiour shall be glorified by thee , the godly edified by thy holy example, the wicked conuerted , or at the least haue their mouthes stopped, and be left more with-out excuse.

The



## The Contents.

1 Necessity of the present and constant practise of the examination of our selves.	Pag. 1.
2 A summe of prayer to be used before our examination.	pag. 5.
3 Some speciall places of Scripture to be in our hearts continually.	pag. 13.
4 The first thing to be sought, is the assurance of Gods fauour : And how to trie our estate.	pag. 19. 20
5 Meditations to make our examination more powerfull.	pag. 25.
6 Rules for our better direction and comfort in our examination.	pag. 35.
7 The glasse of the Law, or the examination of our liues by the Law.	pag. 41
8 The glasse of the Gospell, or the examination of our faith thereby.	pag. 120.

# The Contents.

9 The benefits of this examination du- ly practised.	pag. 153.
10 Some necessary questions of	
1 Senselesnesse in sinne.	pag. 158.
2 Obstinacie in sinne.	pag. 159.
3 Whether any, but those who labour after holinesse, can haue any sound comfort in Christ.	pag. 160.
4 How so many fall backe to coldnesse and luke-warmenesse.	pag. 162.
5 Of final Apostasie or back-sliding.	pag. 165.
6 How to recover the feeling of Gods fau- our, and to obtaine the remoueall or san- ctifying of euery iudgement and crosse.	
	pag. 167.
7 When we may haue certaine assurance of Gods fauour.	pag. 169.
11 Some speciall preseruatiues against every sinne.	pag. 170.
12 Meanes to keepe alwaies a tender conscience.	pag. 172.

Necessity



## Necessity of the present and constant Practise of the Exam- nation of our selues.

**F**irst, it is the commaundement of the Lord in sundry places of Scripture, and the practise of his dearest seruants, Psal. 44.5. Lam. 3. 39,40.1. Cor. 11. 28. 2. Cor. 13. 5. Psal. 119.6. 59,99,100,101.105,112,160,167 168. Psal. 1.1,2. Iob. 10.2.1.13.15.

2 Without this particular tryall, a man may be a notable hypocrite, having a name to live, and yet be dead; and so not onely deceiue others, but euuen his owne soule, when he thinkes himselfe in the best case. Act. 26 9.10,11.1. Tim. 1.13.16. Tit. 3.3. Eph. 2. 1.2.3. Apoc. 2.1.2,3.1. Tim. 5.6.

3 without this (as will after more appeare) no man can haue any sound comfort, but horror, in the day of death, or of any

bot.

Luk. 21. 34. 35  
36.  
Apoc. 3.3. & 15  
16.

# The necessity of

1. Thes. 5. 2. 3.  
Psal. 144. 15.  
Amos 5. 18. 19.  
& 9. 2. 3. 4.

Pf. 103. 17. 18.  
1. Ioh. 1. 7. & 2.  
3. 4. 5. 6.

Gen. 17. 1.

Psal. 1. 1. 2. 3.  
119. 1. 2. 8. 7.

Mal. 1. 6.  
Ioh. 14. 15.

Mat. 25. 21. 23.  
Iere. 17. 9. 10.

2. Cor. 13. 5.

Rom. 8. 17. 32.

1. Cor. 3. 22.

23.

notable calamity: one, or both of which will certainly come upon all the world, none knoweth how suddenly. For first none can have true comfort then, but he only that knoweth that God is his God, and that he is presently in his favour. Secondly, none can then be assured of his favour, but anger: save only he, that endeavoureth to walke in every commandement, and to turne from every evill way. For, God is only the God of such. All the promises and tenour of the Scriptures run only for such. Though other means be profitable hereunto, yet none of them can give this strong assurance because this induour to performe a constant, cheerefull and perfect obedience, is the only true triall of a good childe, an obedient servant, a loyall subject, a faithfull spouse: and finally, because according to this indeauour we must be iudged, and for that mans heart is deceitfull above all other things.

4. No man can have any comfort in any thing, untill he know that he is in Christ, and Christ his, and in him (which is only brefly tried) and so be, by Christ, made an beire of all. Reuel. 21. 7. Mat. 7. 23.

5. Some grievous judgement may lie  
upon

## Examining our selues.

3

upon vs, either for living in some sinne which we know not of, or for omitting some dutie, which hereby we might remoue: or else God may denie vs some speciall bles-sing: which hereby we might obtaine.

6 The deferring of it now, when God calls vs unto it, may either prouoke him to cut vs off, that we shall never haue time to doe it after, or no hearts to doe it: or that we shall finde no comfort in doing of it, or no place to repentance for deferring it so long, but a righteous recompence that he will not heare vs when we would, because we would not heare him calling and crying to vs to doe it before when he would.

Lastly, for want of practising this dutie of Examination, [besides that we may in-danger our selues to bring upon vs the severall euils that follow impenitency in a my sinne( set downe after pag. 26. 27,28, 29,30.) and also deprive our selues of the benefits and comforts following a godly life,( pag.32.33,34.) and which are obtai ned by such a carefull Examination and watch mentioned after, pag.153.154.155. 156.157.158.] we may looke for this fear full judgement, To become Apostates and backer

Lam.3.39.40.  
2.Sam.31.1.2.3  
Isa.7.10. to 14.  
Exod.4.34.  
1.Cor.11.30.  
Jer.5.35.  
Pf.81.13.14.15  
Pf.95.7.10.11.  
Heb.12.17.  
Pro.1.24.10.28.  
Heb.6.1.2.10.7  
& 10.23.24.10  
27.

## The necessity of

Matr.5. 28. 19.  
30.  
1.Ioh.2.19.  
Mar.4.24.25.  
Reuel.3.22.3.1  
2.3.19.  
Pf.51.8.9.10.

backe-sliders from God, for not going forward in grace; and so either to fall from him utterly, if we were but hypocrites before: or being his children indeed, that yet the Lord will therefore come upon us of a sudden, and bring upon us some great affliction, untill we remember from whence wee haue fallen, repent and recover our selues, doing our first workes: or that Gods hand may lie heauily upon us, all the dayes of our life, as it did on Dauid after his adultery; as followeth in the case of Apostacie. And therefore if we would escape these evils, it is necessary that we constantly practise this Examination, and strictly obserue this Watch of the Lord.



A Prayer before our examination, for our right and fruitfull practise of this great and happy labor: to be used either in this forme,  
or more briefly according to our  
holy Meditation.



H most holy God and louing Father, who seeſt in ſecret, and rewardeſt openly; and haſt commaunded all thy children to watch and to pray continually, and to this end to examine and to trie their hearts and wayes that they may euer haue thy fauour and bleffing, and be assured never to be confounded whilst they endeauour to walke vp-rightly in all thy commaundementis: I poore

*Mat. 6.4.  
Luk. 21.36.  
Pſal. 4.4.5.6.  
Pſal. 1.1.2.3.  
119.5.2.3.4.*

*Vers. 6.*

*A Prayer.**Psal. 19.12.**Iere. 17.9.10.**Psal. 73.22,**2. Pet. 3.9.**Apoc. 3.1.**Pro. 17.3.**Heb. 3.12.13.**Pro. 4.23.**Heb. 6.1.4. & 10**23.24.**Exod. 4.24.35.**26.**1. Cor. 11.18.19**32.**Jer. 5.24.27.**Mat. 26.40.**Zach. 3.1.2.**Psal. 51.6.**Pro. 17.3.*

poore wretch doe humbly beseech thy  
heauenly Maiestie, to assist me at this  
time, in this worke, which is of al other  
the hardest to flesh and bloud. For, O  
Lord, I feele my selfe so blinde and full  
of selfe-loue, and my heart so deceitful,  
that I may be dead, hauing a name to  
liue. I euidently see, Oh tender Father,  
that through the innumerable deceits  
that are in sinne, I may easily depart  
from thee, or fall into, or liue in some  
grieuous sinne, or in the omission of  
some necessary duety, to prouoke thee  
to smite me with some iudgement, or  
at least to turn away good things from  
me, euen then when I thinke my selfe  
in the best case. I finde my selfe moreo-  
uer so weake, that I am not able to  
spend one houre thus with thee to pre-  
uent these euils: My deadly enemy will  
stand vp also at my right hand to hinder  
me herein, to deprive me of that  
blesing that I may surely expect in a  
right performance of this duety. Ina-  
ble me therefore, (deare Father) to set  
my selfe in thy presence who lookest  
chiefly vpon mine inward affections,  
and

## A Prayer.

7

and to doe this seruice vnto thee in the most sincere and humble manner, that it may be accepted of thee. Strengthen me with thy holy Spirit, that my heart may go together with thy word, in e- uery part of this triall ; that I may re- joyce and praise thy name, wherein I haue receiuied strength to begin to walke with thee ; and be therby encou- raged to runne on more cheerfully in this narrow way towards thy heauenly kingdome. Soften my hard heart, that I may be humbled vnfainely when thou shewest me wherein I haue offend- ed thee, that I may mourne, looking at thy Sonne, whom I haue pierced thereby, and yet withall in the foun- taine of his bloud finde everlastring comfort. Helpe me both to perceiue my wants, weaknesses, and corrupti- ons, and to keepe a remembrance of them ; to reforme whatsoeuer is amisse, to bring euery thought into a holy obedience. And that I may renew my vowes, to bring forth daily better fruit, euen to my old age and last daies : contending more earnestly towards the

Exod.3.5.  
Levit.10.1.

Psal.17.8.

Psal.103.1.2.3.  
4.5.6.

Ezek.36.26.

Zach.12.10.  
Zach.13.1.2.

2.Cor.10.5.  
Psal.92.13.14.  
Phil.3.14.  
2.Tim.1.13.

*A Prayer.*

*Luk. 21.28.36.*  
*Heb. 3.12.13.*  
*Heb. 6.1.4.5.6.7*  
*I. Job. 7.21.*  
*Rom. 3.23.*  
*Apoc. 3.2.10.*  
*Job. 31.35.36.*

*Luk. 21.28,*

*Apoc. 6.16.*

*Mat. 13.33. 14.38.*  
*Luk. 11.2.*  
*Hos. 12.4.*  
*Luk. 21.36.37.*  
*Mar. 14.38.*  
*Mat. 7.7.8.*  
*Luk. 11.9.13.*  
*Iam. 1.4.*  
*Heb. 11.1.1.6.*

the marke, vntill I attaine the heauenly patterne. Keepe me O righteous Father, from security or standing at a stay, lest for not going forward, I goe backward in thy justice, and become an Apostate to turne after the euill world, and pull thy wrath vpon me. Confirm me in this grace, both carefully and constantly to keepe thy watch, that I may haue boldnesse now and euer expecting thy comming, crying Come Lord Iesus. And that in the meane time, though mine aduersary should write a booke against me, I may weare it as a crowne vpon my head. And finally that at thy appearing I may lift vp my head for ioy, when all they who haue not watched, shall crie vnto the hilles and mountaines to couer them from thy presence. Rouse vp also my drowsie soule, to learne of thee my Savior how to pray, and to bestow more time therein then euer I haue done; and that I may wrastle with thee, and weepe as *Jacob*, neuer letting thee goe before thou haue blessed me: that thereby I may obtaine this strength so to watch.

Let

## A Prayer.

9

Let me euer remember that I cannot  
watch vnlesse I pray , nor pray vnlesse I  
watch ; that I may not separate these  
two, but continually watch and pray  
that I never fal into temptation. Grant  
me withall to be able to apply thy pro-  
mises to my selfe particularly , and to  
feelee that vnspeakable comfort that is  
in them, hauing mine eye stedfastly fix-  
ed on thee ( my blessed Sauiour ) and that joy thou holdest out vnto mee.  
Vouchsafe, Oh gracious Father, that I  
may thus grow in inward consolation  
by feeling thy fauourable countenance  
shining still more brightly vpon mee,  
vntill I shall behold thy glorious face in  
the heauens, and receive the full and e-  
uerlasting reward of all my poore en-  
deuours, through thy dearly be-

Ioued Sonne , mine onely  
Lord and Sauiour.

A M E N.

*Rom.4.19.20.24*  
*Heb.13.1.2.3.*

*Psal.4.6.7.*

*Psal.16.11.17.*

*15.*

*1.Chr.13.12.*

*1.Iob.3.2.*

*Rom.8.18.*

First

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卷之八

FIRST, MEDITATE  
SERIOUSLY OF THESE  
worthy places of Scripture, and so  
proceede with an understanding  
heart, hoping at length to bee  
fully conformed to the heavenly pa-  
terne: and the Lord fulfill  
all thy desire.

**I** Call heaven and earth to re-  
cord this day against you,  
that I haue set before you life  
and death, blessing and cur-  
sing: therfore chuse life, that  
both thou & thy seed may liue, Deu. 30. 19.

By louing the Lord thy God, by obeying  
his voyce, and by cleausing unto him, for he  
is thy life and the length of thy dayes, 20.

Let not this booke of the law depart out  
of thy mouth, but meditate therein day and  
night, that thou mayest obserue and doe ac-  
cording to all that is written therein: for  
then shalt thou make thy wayes prosperous,  
and then shalt thou haue good successe, Ios.  
1.8.

Thou that haft  
Davids spirit,  
haue his eccho  
in thy heart, to  
say in every  
part hereof,  
This Oh Lord  
I will doe. Psal.  
37.8.

Blessed is the man that doth not walke in  
the counsell of the wicked, nor stand in the  
way of sinners , nor sit in the seat of the  
scornefull. Psal. i. i.

But his delight is in the law of the Lord,  
and in his law doth bee meditate day and  
night. 2.

For he shall bee like a tree planted by the  
riuers of water , that will bring forth her  
fruit in due season, whose leafe also shal not  
fade: so whatsoeuer he shall do shall prosper.  
The wicked are not so, but as the chaff, &c. 3

Wherewithall shall a yong man redresse  
his way? In taking heed thereto according  
to thy word Psal. 119. 9.

I considered my wayes , and turned my  
feet unto thy testimonies. Vers. 59.

I made hast and delayed not the time, to  
keepe thy commaundements. 60.

Oh how I loue thy law ! it is my medi-  
tation continually. 67.

By thy commandements, thou hast made  
me wiser then mine enemies : for they are  
euer with me. 98.

I haue had more understanding then all  
my teachers: for thy testimonies are my me-  
ditation. 99.

I understand more then the ancient  
because I kept thy precepts. 100.

I refrained my feete from every euill  
way, that I might keepe thy word. 101.

Thy word is a lanthorne unto my feet,  
and a light unto my paths. 105.

Thy testimonies are my delight and my  
counsellors. 24.

They are better unto me, then thousands  
of gold and siluer. 72.

The Lord is with you whilst you are with  
him: if you seek him he wil be found of you;  
but if you forsake him, he will forsake you.  
2.Chr. 152.

The hand of our God is upon all theē that  
seeke him in goodnes: but his power & his  
wrath is against all them that forsake him.

Ezr. 8.22.

The iust shall live by faith: but if any  
withdraw himself, my soule shall take no  
pleasure in him. Heb. 10.38.

Because iniquity shalbe increased, the  
loue of many shall waxe cold: but he that endur-  
eth to the end, he shall be saued. Mat. 24

12.13. Pro. 3.21.22.10.26. & 4.6.19.20.21

22. Job .22.21.22.23, 10.11,12,28, 29.

Mat.7,13,14. Apoc.22.14 & 14.12.

Wherefore is living man sorrowfull? Man

C 2 suffereth

suffereth for his sinne. Let us search & try  
our waies, and turne againe vnto the Lord.  
Let us lift vp our hearts with our hands to  
God in the heauens, Lam. 3.39. 40, 41.

When I held my tongue, my bones con-  
sumed, or when I roared all the day. Then I ac-  
knowledged my sinne vnto thee, neither hid  
I mine iniquity : for I thought I will con-  
fesse against my selfe my wickednes vnto  
the Lord, and thou forgauest the punis-  
ment of my sinne, Psal. 32.1,2,3,5,6. Iob.  
33.23,24,25,26,27,28.1. John 1.9.

Therefore acquaint thy selfe, I pray thee,  
with him, and make peace : thereby shalt  
thou haue prosperity, Iob 22.21.22. to the  
end of the Chap.

Receive, I pray thee, the law of his mouth  
and lay vp his words in thy heart, 22.

If thou returne to the Almighty, thou  
shalt be built vp , and shalt put iniquity  
farre from thy Tabernacle, 23.

Thou shalt make thy prayer vnto him,  
and he shall heare thee , and thou shalt ren-  
der thy vowedes, 27.

The innocent shall deliuer the Island :  
and it shall be preserved by the purenesse of  
thy hands, 30.



THE  
TRVE WATC<sup>H</sup>  
AND RVLE OF  
LIFE.

i. *The Assurance of Gods fauour chiefly to be sought for.*

**H**at which aboue all other things in the world, a man is most earnestly to labour for, is, To bee assured of his saluation, that he is in the fauour of God, and standeth in the state of grace, and to increase in this assurance daily. For,

First, this will quiet the heart of a man, and fill it with vnspeakeable ioy, euен in the middest of his greatest troubles what soeuer.

*Mat.6.33. & 13.  
44.45.46. & 16  
26.*

*Mar.10.17.  
Rom.5 1.2.3.  
Psal.4.6.7.*

*Gen.4.13.14.*  
*Deut.28.65;66.*  
*67.*  
*Eze.51.20.21.*

Secondly, the doubting or want of assurance hereof will breed extreme vnquietnesse, and horror to every man, when once his conscience shall be awakened, and be vnto him as the beginning of the vnspeakable torments of hell fire.

2. *The meanes to get this Assurance;* viz. *The Tryall of our selues.*

*2. Cor.13.5.*  
*1. Cor.11.28.31.*  
*Mat.1.4.5.6.*  
*16.16.*  
*Act.2.38. & 20.*  
*21.*  
*Luk.3.3.*  
*Iob.1.12.*  
*Gal.3.26.*  
*Gal.3.9. 10. 11.*

The meanes whereby we may obtaine this certaine Assurance, that we are the children of God, and in his fauor; and also get the same more confirmed daily, is, by a carefull examination of our selues, whether we feele these two graces, Repentance and Faith; and that increased in vs, or at least continued with a true desire and endeauerour of increase; for hereby wee haue put off the oldeman, and put on the new, we are regenerate and in state of grace, and so are acceptable to the Lord through Iesus Christ.

3. *The rule of our Tryall.*

**O**VR repentance and conuerstion being wrought, partly by the Law and partly by the Gospell: we must trie our selues both by the Law and Gospell. The summe of the law being comprised in the ten Commaundements: the summe of the Gospell in the Articles of our faith, commonly called the Apostles Creed.

*Heb.6.1.*  
*Rom.7.7. 3.12.*  
*Zach.12.10.*  
*Act.2.37.*  
*Mar.1.15.*

4. *The Subiect of our Tryall, or partes to be examined.*

**V**WE must examin our selues, and that for all partes, whether we finde a change, that is, the new birth begun in vs.

*2. Cor.13.5.*  
*1.Thef.5.23.*

1 Our minde, whether we labour to be daily more inlighned to know that which is good and to be embrased, and that which is euill for to be auoyded, by increasing in the knowledge of the word of the Lord, and especially of Iesus Christ and him crucified, in the same reuealed.

*Col.1.9.10.*  
*Heb.5.14.*  
*1.Thef.5.21.*  
*2.Pet.3.18.*

*To be true Watch*

*Psal. 119.21.*  
*Pro. 7.1.4.*  
*Luk. 1.51.*  
*Rom. 7. 18.19.*  
 20.

*2. Pet. 1.4.*  
*Alt. 2.42.46.*  
*Rom. 2.15.*  
*1. Sam. 2.4.10.*  
*Heb. 10.23.*  
*Rom. 5.1.*  
*3. Cor. 1.2.*  
*Rom. 7.23.24.*  
*Rom. 3.15.*  
*1. Cor. 6.10.*  
*Rom. 6.13.19.*  
*Iam. 1.26.*  
*Deu. 6.4.5.6.*

2 Our memory, whether it do more firmly keepe those good things that it hath learned.

3 Our will, whether it more freely choose the good and refuse the evill; and so be daily more pliant and obedient to the will of the Lord.

4 Our affections, whether they be euery day more conformed to the holinesse of Christ: that is, in louing that which God loueth, hating that which he hateth, rejoycing in that wherereby he is honored and well pleased, grieuing for the contrary: fearing onely the offending of him, securing our selues in his loue and fauour alone.

5 Our conscience, whether it be still tenderer: 1. Checking vs for euery fault done or intended: 2. Quieting vs in this Assurance, that our sinnes are washed away in the blood of Christ:

3. Bearing witnessse ynto vs of our vpright liues and conuersations, at least begun with a resolute purpose so to proceed all our dayes.

6 Our body, whether it endeavour, and we grow to more ability daily, to per-

performe euery dutry accordingly and in euery part , and all this at all times, and in all places conuenient.

All these parts being the Lords, he doth require this holinesse in them all, and that by striuing to perfection, each day growing a little , vntill we come to a perfect man , the measure of the age of the fulnesse of Christ. Vntill we feele this change , wee can neuer haue any true comfort : and as it increaseth so doth our comfort, and contrarily if we decrease, *Mat.22.37.Luk.10.27.1.Theff.5.23.Phil.3.12.13. Levit. 22. 20. Ephes. 4.13.*

4. *Time of our Examination.*

T He fittest time is,

1 In our preparation to the Sabbath , to obserue it continually. *Eccl.4.17.Psal.26.6.1.Cor.11.28.31.*

2 More carefully before our recei-  
ving the Sacrament , or before a fast  
publike or priuate. But aboue all,in any  
grieuous visitation , and chiefly when  
the Lorde seemes to summon vs by  
death

death to appeare before him , to giue  
an account of our Stewardship, *Ioel 2.*  
*12.13.17.*

*This is the surest  
way to remoue  
or sanctifie any  
judgment, that  
we shall surely  
 finde comfort in  
it in the end, or  
to obtaine any  
mercy.*

The reason is, because the Lord will  
bee sanctified in all them that come  
neere vnto him in any such speciall  
manner , threatening to cut him off  
that approacheth in his vncleanenesse.  
And moreouer we may certainly ex-  
pect a measure from him of blessing, as  
we measure to him in our preparation  
to come before him, *Leu.10.3. & 22.3.*  
*Exod.19.22. Mat.7.2. Mar.4.24. Pj.44.5.*

### *5 Place for our Examination:*

\* *Keape narrow  
watch ouer thy  
heart herein.*

**T**He meetest place is, where we may  
be most secret, and freest from \* di-  
stractions , remembredg the malitious  
endeauours and cunning of Sathan, to  
hinder or disturbe our best workes , as  
experience in this will soone teach vs  
plainly: setting our selues as in the pre-  
sence of God with whom we haue to  
deale, whose eye is vpon our hearts and  
the manner of our carriage herein ; and  
where we may most freely powre out  
our

our soules without suspicion of hypocrisie, and in the most humble manner, accustoming our selues to the same place.

6. *Helpes before our Examination, to make it more powerfull.*

V V Ee may vse the helpe of this threefold consideration:

- 1 Of the misery into which every sinne brings vs, vntill we haue truly repented of it.
- 2 How our sinnes are made more heynous by circumstances.
- 3 The blessings following a holy conuerstation.

*The first helpe, viz. danger of wilfull impenitency in any sinne.*

\* I BY euery sinne we dishonour God more or lesse, according to the quality thereof, and so prouoke him to dishonor vs againe, 1.Sam.2.30.

2 Euery sinne defaceth in some sort the image of God in vs, w<sup>ch</sup> we should labour

\* Awake thou  
secure Christian  
and consider wel  
in what state  
thou standest.

labour to repaire daily. This Image is the knowledge, righteousness and holinesse commaunded in the word of God, *Col.3.9.10. Ephe.4.24.*

3 Each make vs in part like Satan, whom in that sinne we resemble, giuing him aduantage thereby both to accuse vs before the Lord, and to lay special claime to vs for the same, or at least to get liberty to afflict vs thereupon.

4 Each as a cloud separates between the Lords mercy and vs, hides from vs the comfortable light of his countenance, hindereth the course of his graces, for God is so holy that no euill can dwell with him ; and so turnes away blessings temporall and spirituall.

5 Prouokes the anger of our most louing Father against vs, as the faults of children doe of their parents, *I. Cor.10.22. Exod.4.14.24. Ios.22.17,18.*

6 Brings distrust of Gods prouidence and fatherly protection , and weakeneth our faith in al his promises, by the same ensample of a lewde childe, continuing obstinate against the parents in any faule: so that we cannot say,

*Iob.8.44.*

*I. Job.5.18.*

*Job.1.9.10,11.*

*13.*

*Esa.59.3.*

*Isa.34.19.30.*

*Iere.5.25.*

*Psal.5.4.5.*

*Pf.50.16.17.18*

*Eze.1.12; 13.10*

*17.66.3.*

say, that God is our God, or that we are his dutifull people and children, and in his fauour, so long as we continue therein. The Triall of this in our most serious prayers in time of trouble is most euident.

7 Brings temporall scourges in our bodies, goods, friends, name, or labours, whereby the Lord sheweth his hatred of euery sinne, euen in his owne children, & awakeneth them, that they may not bee condemned with the world: preuents the like in themselues and others, as *Danids ensample* fully declareth.

8 Grieues Gods spirit, to cause it to depart so farre, as that we shall lose our sound feeling of the, true comfort in Christ, and much more of the particular experiments of his extraordinary fauours, wherein he is wont to reveale himselfe to his, most familiarly: renewing his speciall mercies euery morning, so long as wee carefully stirre vp our hearts to obserue his stri& Watch. We shall be made vnable to pray as wee ought, to heare or performe any spiri-  
tuall

*Exod.4.34.36*  
*1.Cor.11.30.31.*  
*Num.27.12.13.*  
*14.*  
*and 30.12.24.*

*Eph.4.30.*  
*1.Tbez.5.19.*  
*Psal.98.9. 51.8.*  
*9.10.11.12.*

tuall duety aright with liuely comfort  
 And contrarily we shall become hard  
 hearted to lose that sense of sinne and  
 Gods anger for it, which formerly wee  
 had ; to cost vs many a sorrowfull heart  
 before we recouer it againe. To teach  
 vs to know Gods holinesse, and our  
 owne vilenesse, and so to bee made  
 more watchful after, to keepe and stirre  
 vp the spirit, to make more account of  
 it, and give it better intertainment,  
*Cant. 5.2,3,6,7.*

*Be affraid of  
 this thou obli-  
 niate sinner : it  
 will surely ouer-  
 take thee, either  
 in this life, or so  
 soone as ever  
 thou departest  
 hence, when it  
 will be too late  
 to cure it.*

9 Brings a wounded conscience ,  
 the greatest plague of all other : for the  
 conscience will keepe a remembrance,  
 though it sleepe vntill God awake it,  
 and call it to an account , and then will  
 follow (*Pro.18.14.Gen.4.7.Gen.3.8.*)

- 1. Shame to make vs runne from  
 God, as *Adam*.
- 2. Sadnesse, as in *Naball*.
- 3. Terrible feare, as in *Balthazzar*.
- 4. Despaire, as in *Caine, Saul, Judas, Achitophell*.
- 5. A hell in our consciences , the  
 very entrance into the lake, that we  
 shalbe as the raging sea, casting out our  
 owne

owne shame; the worme of conscience beginning to gnaw without hope of release or any ease, vnlesse all this be preuented by speedy and vnfained repentance in this life, which we know not whether it shall be continued vnto the morning, *Eze. 57. 20, 21. Luk. 12. 20.*

10 Barreth vs out of heauen, and despriueth vs vtterly of all the ioyes thereof, *1. Cor. 6. 9, 10, 11. Mat. 5. 16.*

11 Thrusts vs into hell, to abide the torment thereof with Sathan and his Angels for euermore, *Apoc. 21. 8. Gal. 3. 10. Rom. 6. 23. Deut. 27. 26. Gen. 2. 17.*

*The second helpe, viz. by considering the circumstances whereby our sinnes are made so sinfull.*

I T HE terrible Maiesty of the glorious God, against whom the sin is committed, declared euidently in the punishment of the Angels, *Adam*, the olde world, Sodome, at the giuing of the law on mount Sinai, in the captiuity and destruction of Gods owne people, and to be reuealed most feare-

fearefully, when Christ shal come with thousand thousands of glorious Angels / to take an account for the keeping thereof) in flaming fire, to render vengeance to all who know not God, being disobedient to the Gospell of Christ, *Deut. 4. 34. Exod. 20. 5. 2. Thess. 1. 7, 8, 9, 10.*

2 Because our sinnes have beeene committed through ingratitude and abuse of his mercies bestowed vpon vs, both ordinary and extraordinary, or at least by forgetting of them. *2. Sam. 12. 7. 8.*

3 Contrary to the checkes of our consciences which haue beeene conuinced for the same, *Job. 15. 22. 24. Rom. 1. 18. 21.*

4 Contrary to our high calling to be Chrlitians, *1. Thes. 2. 12. & 4. 7. 1. Cor. 1. 2. 1. Pet. 1. 15.*

5 Contrary to our couenants at baptisme, our vowes oft renewed, with many holy motions and purposes, *Ezech. 16. 4. 6. 8. Eccle. 5. 3, 4, 5.*

6 Against threats, and examples of Gods iudgements and his fatherly chaste-

stisements on our selues and others,  
*Dan. 5.18.22,23,24.*

7 By committing the same sinnes  
oft after our repentance, and pardon  
obtained, *2.Pet. 2.22.*

*The third helpe, viz. by considering the bles-  
sing following a holy conuersation.*

A S 1. The escaping of all the former  
miserie of sinne, *Deut. 6. 24. 25.*

2 Wee shall honour God and a-  
dorne his Gospell, and so be honoured  
of him againe, *Tit. 2. 10. Deut. 4. 6.*

3 We shall repaire his Image daily,  
to cause him to delight in vs, *Ephes. 4.  
23.24. Col. 3.10.*

4 We shall get more assurance of  
his fauor, fatherly protection, and pro-  
vidence for all benefites, so farre as  
may stand with his owne glory, our sal-  
uation, & the good of his Church, *Psa.  
34.10,18,37,24,25. Job. 12. 21,22,23, &c*

5 We shall obtaine boldnesse and  
power in prayer, as *Abraham, Moyses,  
Samuel, Job, Daniel, Pro. 28. 1. Psal. 4.3.  
Iam. 5.16. Job. 22.30. Iere. 15.1. Eze. 14.  
13,14,15,16.*

*Bebold thy re-  
ward thou care-  
full Christian,  
and thou wilt  
never faint.*

*a God is full the  
same to all that  
follow their steps.*

*The true Watch*

6 We shall escape many scourges,  
*Psal. 34. 15. Jam. 5. 16, 17, 18. Heb. 12. 5. 1-  
 doc. 3. 19. 1. Cor. 11. 30, 31, 32. Eze. 14. 13.  
 &c.*

7 We shall stirre vp and reioyce the  
 spirit of God in vs, and so get an in-  
 crease of al graces: for to him that hath  
 shall be giuen, and he shall haue abun-  
 dance, *Mat. 25. 29.*

8 We shall dismay and drieue away  
 Sathan, with all his temptations and  
 accusations, *Mat. 4. 11. Jam. 4. 7.*

9 We shall stoppe the mouthes of  
 all the wicked, when wee may beare  
 their reproach as a crown, and so haue  
 boldnesse in the day of tryall, to stand  
 forth for any good cause, as *Moses, Sa-*  
*muel, Job, Paul, Num. 16. 15. Job. 31. 35, 36.*

10 VVe shall get and keepe a good  
 conscience, which is a continuall feast,  
 euen the beginning of the kingdome  
 of heauen in peace, and ioy in the holy  
 Ghost, with assurance of the guard of  
 the Angels, and all other blessings  
 thereunto belonging. *Pro. 15. 15. Rom.  
 14. 17. Ps. 91. 11. & 34. 7. Mat. 11. 29, 30.*

11 VVe shall escape the lake and  
 tor-

torment, which all the foolish, that is, all impenitent sinners must endure for evermore, *Apoc* 21.8.

12 VVe shall obtaine the crowne  
and kingdome laid vp for all those who  
thus walke with God, euen the ioyes  
which never eye saw, nor never eare  
heard, nor entred into mans heart  
for to consider of; with a certaine  
reward of euery good duetie that euer  
we performed, *Matth. 6.1, 4, 6, 18. &*  
*10.42.*

2. Tim. 4.7.8.  
1. Cor. 3.9.

13 And so hauing the assurance of  
all the promises for the life present,  
and that to come ,we shall bee able to  
waite continually for the appearing  
of our Lord and Sauiour, lifting vp our  
heads for ioy ,& crying alwayes Come  
Lord Iesus,come quickly, Luk.21,28. A.  
poc.22. o.

I.Tim.4.8.

*Some other Rules to be observed for our direction and comfort in our examination:*

**I** That we examine for sinnes,  
first past, secondly present,  
**D 2** third-

thirdly, which we are in danger of.

2 Concerning sinnes past, whether wee haue so vnfainedly repented of them, that the very remembrance of them is grieuous vnto vs, *Psal. 25.7. & 51.2,17.*

*Psal. 51.4.17.*

*Zach. 12.10:*

*1.Sam. 12.13.*

*Job. 15.9. & 16.  
23.24.  
Mat. 7.7. & 21.  
22.  
1.Iob. 4.14.  
1am. 4.3.*

3 A contrite heart after every offence, because we haue therin offended our louing God; with a lively hatred of the same, and a resolute purpose neuer to commit it againe (looking withall at Christ, whom we haue pierced thereby) is a certayne assurance vnto vs, that that sin is pardoned in Christ, and we freed by him from all satisfactory punishment due vnto it. With *David's speech / I haue sinned*) is ioyned the answere of the Prophet: The Lord hath put away thy sinne: but we are neuer to test vntill we feele our hearts so affected.

4 For sins of which we are in danger, because we are strongly inclined to them, or otherwise; or for graces which we want, let vs beg in faith earnestly, looking at Christ. Let vs aske the ouercoming of any sinne, vsing all the meanes

meanes thereunto, especially auoyding the occasions of it, and we shal preuaile by little and little, vntill we attain a perfect conquest, through the victory of Iesus Christ. So for <sup>a</sup> any grace or an increase therof let vs importune the Lord after the same manner ; that is, vsing all the meanes thereunto, and we shall obtaine the graces : for such a begging is the grace we craue. 1. In acceptance. 2. In beginnng or first fruits. 3. In pledge of our perfection, Mat.4.6. & 15.22,25, 27,28. Joh.7.38. Psal.10.17 & 145.18.19 Rom.8.26. Dan.6.10. Exod.29.38, 39. Psa. 25.1. & 123.1,2,3.1. Thess.5.17.

5 Our begging must be by solemne prayer vpon our knees, morning and euening at least, with giuing <sup>b</sup> speciall thanks for that measure of grace which we haue attained vnto, & by the earnest lifting vp of our hearts continually.

6 WEE must beware that wee neither trust so much to our prayers, as to cause vs to negle~~ct~~ any one of the other means ordained of God for whatsoeuer we desire ; but that we vse the still more conscientially, especially the principall :

<sup>a</sup> Marke well thy infirmities and wants, and view them often : and in al thy priuate prayers be earnest concerning them, waching euer against them.

<sup>b</sup> Forget not this : we all faile in it. Psal. 103. 1,2,3,4. Gen.32.8,9,10

*The true Watch*

**a** The neglect bus  
of the least  
meanes which  
God offereth,  
may hinder or  
frustrate our de-  
fise.  
*Gal. 4.32.*  
*Rom. 6.5.24.32.*

*Rom. 6.13.14.*

**b** Here is thy  
comfort thou  
weake Christian.  
*Neb. 1.11.*  
*Mat. 7.20.*  
*Act. 11.23.*  
*Esa. 43.3.*  
*Gen. 22.16, 17.*  
*Mal. 3.7.*  
*2 Cor. 8.13.*

as the word preached, and **a** all other in  
order, neyther that we trust so much to  
the other meanes, as to neglect prayer.

7 So many sinnes as wee haue over-  
come of conscience and loue to God,  
or graces as we haue thus attained to,  
or can pray earnestly for, so many lively  
evidences we haue of the sanctifying  
spirit of God, and of our sound regen-  
eration, so long as we lie not in any one  
knowne sinne: and as we grow herein,  
so grow we in assurance before God:

8 In all **b** these God accepts our in-  
deuour to obey, so that it be totall in e-  
uery part, *viz.*: in our mind, conscience,  
will and affections, and also earnest to  
doe what we can without hypocrisie,  
as he did *Abrahams* resolution to offer  
*Iсаack*, and as the kinde father accepts  
the indeuour of the childe: or as it is in  
almes, where a man is accepted accor-  
ding to that which he hath, and not ac-  
cording to that which he hath not: so that  
there be first a willing minde: so is it  
in graces, if there be a strife, with hun-  
gring after more vntill wee come to a  
perfect man, euен the measure of the  
age

age of the fulnesse of Christ, Mat. 5.6.

Ephe 4.13.14.

9 Gods grace is sufficient for vs,

1 Supply that which is wanting:

2 Forgiue that which is committed,<sup>2</sup> Cor. 12.9.

To 3 Impute Christs obedience.

4 Support vs being weake.

5 Restore and raise vs vp being fallen,<sup>2</sup> Cor. 12.9.

10 Gods power and mercy are made perfect, or manifest through our weaknesses, that God may be glorified and we humbled continually, that he that rejoiceth may reioyce only in the Lord,  
I Cor. 1.31.

11 In greater measure of graces or any blessing, as we get more assurance, so we must returne more thankefullnes, and become more humbled, watching against <sup>d</sup> pride for feare of the messenger of Sathan to buffet vs : for , pride springs vp, when all other sinnes die, I. Thess. 5.18.2 Cor. 12.7.2 Chro. 32.20, to 26 Psal. 30.6.

12 In lesse measure of graces we are to mourne after an increase, by the

D 4 carefull

c Faint not at thy weakeneses, but comfort thy selfe herein.

d In greatest experience of Gods extraordinary favour, feare Hezekiahs sin, viz. to haue thy heart past vp, and so wrath come vpon thee.

*The true Watch*

carefull vse of all the meanes , so to get  
more assurance and comfort , least wee  
deceive both our owne selues and o-  
thers , having nothing but a shew , be-  
ing as the foolish Virgins , and as the  
barren Fig-tree. *Mat. 5.6.1. Thess.*

*4.1.10. Matth. 25.2.3.*

*Luk.13.7.*

THE



The Glasse of the Law , or Mappe  
of the narrow way of life, from steppet to  
steppet, thorow euery Commandement,  
whereby we (beholding our owne natu-  
rall misery) may be driven daily to put  
on Christ, and (considering our wayes)  
may turne our feete to the testimonies  
of the Lord.

**I**n all <sup>a</sup> this view we must  
euer remember to bee  
thankfull for euery grace  
receiuied, mourne for e-  
uery sinne committed,  
looking at Christ crucified, begging  
pardon through him, and the imputa-  
tion of his obedience. In all wants we  
are to intreate an increase of strength  
and grace through him, by lifting vp  
our hearts vntill we attaine to perfecti-  
on, obseruing how we grow in grace  
daily, and in subduing of euery sinne.  
*Pro.4.18.Epbes.4.13.2.Pet.3.17.*

a Reade with  
thy heart and  
stirre it up care-  
fully to the pra-  
chise hereof.

*This*

*The true Watch*

*This is the way, walke in it, Esa.30.31.  
Lord open thou mine eyes, that I may see  
the wonders of thy law, Psa.119.18. When  
thou saidst, seeke ye my face, my heart  
answered unto thee, Oh Lord I  
will seeke thy face.*  
*Psal.27.8.*

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THE



THE  
FIRST COM-  
MANDEMENT.

*Thou shalt haue no other Gods  
before me.*



Hich inioynes vs to haue  
Iehona onely for our God,  
and commands the parts of  
his inward worship.

Here we are to examine how we walke for-  
ward more cheerfully in these principall du-  
ties, which are the very entrances to all true  
godlinesse.

1. **K**Nowledgē of God and of his will  
revealed in his word, with acknow-  
ledgement of the same] which is a princi-  
pall part of the Image of God, whereof  
we may glory, and without which we  
must needs perish, being vnable to go  
one

*The true Watch*

one steppe towards the Kingdome of heauen. *Coloff.* 1.10. and 3. 10. *Phil.* 1.9. 10. *Iere.* 9.23.24. *Hof.* 4.6.

\* This ouercometh the world with all the difficulties in it.  
*1.Iob.* 5.4.

2 *Faith*\* ] Wherby we beleue God to bee our God, and withall euery part of his word, so as we feele the power of it in our hearts : as of

- 1 Commandements, to obey them readily, as *Noah* and *Abraham*.
- 2 Judgements and threats, to terrifie vs from sinne, as the *Ninivites*.
- 3 Promises to comfort vs, and incourage vs to goe on more cheerfully in godlinessse , as *Abraham* and all the Fathers, who receiued good report hereby. Without this faith, it is impossible to please God. *Heb.* 11.2.6. *Rom.* 14.23.

3 *Hope*.] Looking for the performāce of euery thing which God hath promised, in their due time. *Rom.* 8.24.25.

4 *Confidence in Gods prouidence*] to be able to cast our burthen onely vpon God, reioycing in him alwaies, that he is our God, in a certaine assurance that he will nourish vs : full of Christian courage, as *David*, *Nehemiah*, *Daniel*, *Psal.* 55.22. *Phil.* 4.4. *Psal.* 3. 6. *Nehe.* 6.

10. *Dan.* 6.13.

5 *Loue of his Maiestie because of his goodnessse*] louing seruently all his commandements, ordinances, and seruants, with whatsoeuer hee loueth, and that for his cause onely; zealous therein to promote his honor, hating that which he hateth with a vehemēt indignation, as our Sauiour and *Dauid*. *Psal.* 69.9.17.

6 *Patience with cheerfulnesse in the middest of all our a Trials.*] euen then when God seemeth to haue forgotton vs, or to frownē vpon vs; hauing our eye still at him, and how he disposeth all in wisedome and in loue for our comfort in the b end: thus waiting for the happy issue, saying with *Job*, Though he kill me I will trust in him, and reprove my waies in his sight; knowing assuredly that he cannot forsake, faile, or forget vs. *Rom.* 8.28. *Gen.* 50.20. *Job.* 13.15. *Heb.* 13.5

7 *Child-like-fear*] liuing alwaies as in Gods presence, labouring to approue our hearts vnto him, thus walking with him as *Enoch*, vntil he take vs hence; not fearing the faces of mē; but as the three children, and *Nehemias*. *Psalms.* 16.8.

*Gen.*

a In the day of triall stand fast,  
meditate Dauids Ps. chiefly  
37.107. &c.  
fixing thy eye at  
thy Captaine Je-sus Christ, and  
thy glory be  
keeps for thee.  
b Marke and  
thou shalt see it,

*The true Watch*

*Gen. 5.24 Nehe. 6.10,11,12,13,14. Dan. 3.17,18.*

*8 Humilitie] because of his excellency and our vilenesse, his holinesse and our sinfullnesse, chiefly of our corrupt nature, which would carry vs to destruction euery moment, if God should not restraine it: so giuing all the glory of our perseuerance in grace, and of all our good things to him alone, as the free gifts of his rich mercy; acknowledging withall, that we are not worthy the least of them, as *Jacob* and *Daniel*; mourning withall for all the horrible sinnes of our time, as iust *Lot*, and the mourners in Ierusalem before the captivity, *Ezech. 9.4.**

*1.Pet.5.5.  
1.Cor.4.7.*

*Psal.131.1.2.  
Iam.1.17.  
1.Cor.1.16.31.  
Dan.9 3.4.  
2.Pet.2.7.8.*

*Abhorring contrarily all the breaches of this Commandement, as the mother sinnes of all the fearefull abominationes that are committed in the world.*

*I A Theisme] whereby most liue as if there were no God, or heaven, judgement, or place of torment, as those fooles that say in their hearts,*

*There*

There is no G o D, Psalme 14.1.

2 *Ignorance*] or spirituall blindnessse, whereby multitudes perish , liuing without Christ, and without God in the world , ignorant of his iustice and mercy for any fauour knowledge , and so goe hud-winked to hell, as the Gentiles ; worse then the Oxe , that knoweth his owner, Hos.4.6. Eph.2.12. Es.4.3

3 *Infidelity*] whereby the greatest part neither regard the word or works of God,nor yet depend vpon him , shewed evidently by these signes :

- 1 Prophanenesse of life.
- 2 Contempt of Gods word.
- 3 Impatience and fainting in trials,

2.King.6.33,7.2.

4 Tempting God by vsing vnlawfull meanes instead of waiting his leasure.

5 Despaire of his mercy:  
4 *Carnall confidence*) trusting in vanitie,euen in any thing but God,whether

In {  
1. VVit and policy.  
2. Power and strength.  
3. VVealth.  
4. Friendes , fauour or any other  
meanes

\*If God in-  
crease any of  
these set not thy  
heart on them  
but feare , Psal.  
62.20.

meanes : for hereby we withdraw our hearts from God, bring a curse vpon our selues , making these our Gods.  
*Iere. 17.5.*

5 *Coldnesse*] or luke-warmenesse in the loue of God,his truth and seruants, as the Laodiceans ; or decaying in our first loue,as the Church of *Ephesus.Apo. 3.15. 16.& 2.4.5.*

6 *Loning*] or delighting in any thing aboue God, his word and ordinances, or preferring them before God and his fauour.

- 1 Parents, children, or friends, as *Elie.*
- 2 Pleasures, as *Esaie.*
- 3 Pompe and wealth of the world, as < as the young man comming to Christ.
- 4 Our selues , whereunto *Peter* perswaded our Sauiour, *Mattb. 16.22.*

7 *Hatred of God*] appearing in malice against his word, or seruants for doing his cōmaundements, as in *Cain, Ahab. Roman. 1. 30. Exod. 20. 5. Deut. 7.10.*

8 *Wilfull*

8 Wilfull disobedience to any one Commandement] against the light of our consciences, as in *Saul*: which is rebellion, and as the sinne of witchcraft, I. Sam. 15.22.23.

9 Timorousnesse] fearing men more then God, and thereupon doing or forbearing good or euill, for feare of men onely: which is jdolatry, making Gods of men.

Apoc. 31.8.

10 Presumption] vpon his mercy, to sinne because he is mercifull: as most hypocrites doe, though he haue said plainly he will not be mercifull vnto such, Deut. 29.19,20,21.

11 Pride against God] setting our selues against his word, iudgements, or seruants with an high hand, as *Pbarac*: or taking his praise to our selues, as *Herod*: or not considering our owne weakness, as *Peter*, Num. 15.30,31,32,33,34, 16,34,35,31,32.1.Pet.5.5.Dent.8.17, 18 Luk.5.8 Mat.26.33,35<sup>o</sup>

12 Having other God:] whether the Pope of Rome, as all the Papist who reuerence his Word and Ordinances aboue Gods : or any of the Saints,

E whom

*The true Watch*

whom they invocate: or our bellies, or  
Mammon. Rom. 10. 14. Phil.

3.19. Matth. 6. 24.

THE

THE  
SECOND COM-  
MANDEMENT:

Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing that is in heauen aboue, nor in the earth beneath, nor in the water under the earth. Thou shalt not bow down to them, nor worship them: For I the Lord thy God am a jealous God, and visit the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shew mercy vnto thousands in them that loue mee, and keepe my commandements.



Hich commaundeth Gods outward worship, or the manner of Gods worship, with all the parts & meanes thereof, that we worship him onely according to his wil revealed in his word.

Here we are to examine how we walke on more consciably.

I. *[N] a more careful vse of al the ordinary meanes of holines, & parts of Gods seruice]* as frequenting the word preached, which is the onely ordinary meanes to beget faith, and the principall to increase it ; reading , or hearing some part of it read daily, meditation, conference , the vse of good booke s, company of the godly, & practise of the dueties of pietie, omitting no opportunity nor part therof priuately nor publicquely ; prayer duely, Morning and Euening at least ( in the most humble manner ) as the perpetuall Morning and Euening Sacrifice vnder the law, 2.Tim.1.6. Math.25.26,27,29. Rom.10.14,17. I.Cor. 1.21. Exod.29.38,39. Dan.6.10.

<sup>4</sup> Learne the way of divine meditation.  
<sup>5</sup> Redeeme the time in watch-  
 ing thy opportu-  
 nities, and pursu-  
 ing them with  
 earnestnes untill  
 they be effectuall.  
 Isa.32.12,13.  
 Ex.3.21,22.  
 10.6.9.

<sup>6</sup> Acquaint thy selfe well with  
 this duety, shew  
 that wouldest be  
 acquainted with  
 the Lord , Iam.  
 5.10.

2 *Vsing the helpes ordained to binde  
 and stirre up our selues hereunto.]*

*{* 1. Vowes of things in our owne  
 as power, as Jacob, Psal.76. 11.  
*{* 2. Fasting , to humble our selues  
 and

and make our prayers more fervent  
when God calleth vs therunto, by some  
judgement already vpon vs , or threat-  
ned , or for obtaining some speciall  
blessing for our selues , the whole  
Church, or any member thereof, *Act. 13.2.1.Cor.7.5.*

3 Striving for the maintenance of the  
faith] that is, of Gods pure worship and  
truth , without any mixture of mans  
inuention , or of any other corrupti-  
ons, *Jud.3.Deut.22.9,10,11.1.Tim. 6. 14.*

Abhoring all breaches of this Comman-  
dement.

I Imagery of the true God and Christ,  
or of fained Gods , Saints or Angels  
for any religious use ] as Crucifixes  
and the like, *Deut.27.15.*

2 Every outward representation , deni-  
sed by man, to be eyther a part of Gods wor-  
ship, or to teach some religious duty ] for all  
such likenesses are exprely condem-  
ned. Nor the likeuenesse of any thing that is  
in heauen aboue, nor in the earth beneath,  
&c.

*Mar.2.2.*

*The true Watch.*

3. All *worl-worship*] that is, all not warranted by the word of God, though done in neuer so good an intent; as in Nadib and Saul: for Christ is the onely teacher of his Church, and sole ordainer of the meanes of his own worship.

*Col. 2.22.23. Num. 15.39,40. Deut. 12.22.*

*Mar. 7.7,8,9. Levit. 10.1,2. 1. Sam. 15.25.*

*Mat. 23.10.* *Worl-worship* is also called *Idolatry*.

4. All *approbation of Idolatry*;

1. Presence.

2. Speech.

3. Gesture.

4. Silence.

5. Keeping reliques, monuments, customs, or other remembrances thereof vndeftaced, which God being a jealous God cannot endure, *Jud. 23. Deut. 12. Exod. 20.5.*

5. All knowne avoidable and unneceſſary occasions of insnaring our selues or others in *superftition*] either by any of the former kindes of approbation thereof, or by vnecessary traficke or familiarity with Idolaters or false worshippers; or seeking helpe of, or fauouring them. 2. *Cor. 6.14. & 18. Ez. 9.2, 12, 14. & 10.1, II*

6 Adoring Saints or Angels] as the  
Papists doe. *Act. 20.25. 26. Apoc. 19.10,*  
*22.6.*

*Ez. 8.19.20.  
Apoc. 21.8.*

7 Worshipping Satan] by seeking to  
effect strange matters by meanes for-  
bidden, or not warranted, or seeking af-  
ter them that vse such meanes. For Sa-  
tan is very ready, when any homage is  
done vnto him by practising such  
meanes, or seeking after them, as *Saul*  
seeking the Witch when as he was for-  
saken of God; and to Sorcerers, as we  
see by daily experience.

*Deu. 18.14.*

8 Hypocriticall worship] as in

1. Outward ceremonies, or bare  
shewes of religion.
2. Forwardnesse in small matters, o-  
mitting the most waigthy, as the  
Pharisees.
3. Halting betweene two religi-  
ons.
- 9 Neglecting the service of God, or  
any part or meanes thereof. *Iere. 48. 10.*

*Mat. 23. 23. 25.*

*1.Kgs. 18.31.*



THE  
THIRD COM-  
MANDEMENT.

*Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltlesse that taketh his name in vain.*



Rdayning the reverent and fruitfull manner of performing Gods worship.

Here we are to view how we ronne on more cheerfully in these dueties :

I A reverent vse of all the names of God, which are all shose things, whereby he makes himselfe knowne unto vs as by names.

• Titles,

As  
1 Titles, as God, Lord, *Deu. 28.58.*  
2 Attributes, as mercy, truth.  
3 Ordinances, as word, sacraments, ministry, *Act 9.15.*  
4 Creatures, as heauen, earth, sea and all in them.  
5 Judgements, { bodily.  
6 Mercies. { spiritually.

Taking occasion to consider of, and set forth Gods glory, shining in euery one of them, vsing them to the ends he hath appointed.

\* Herein we are al principally defective.

2 Swearing religiously ] that is, by the Lord alone, and in matters of importance, onely P for his glory, our good, and the good of our neighbour, which cannot otherwise bee ended: and also with great aduice, lest we forsware, or at least lest we take that glorious name in vaine, at which wee ought to tremble : and so performing our oathes faithfully, *Jer. 4.2. Heb. 6.16. Psal. 15.4.*

P Look well to these before thou take thy oath.

3 In a more fruitfull use of the word, sacraments and other meanes of our saluation ] that is, with feeling the power of sanctification by them, through mixing them with faith, *Luk. 8.15. Heb. 4.2.*

4 Pray-

b Lift up thy  
heart hereunto.  
*Eph. 6.18.*  
*Col. 4.3.*

4. Praying with more <sup>b</sup> feeling, fervency and faith, giuing thankes also with more cheerfulness.

5. Sanctifying all Gods benefites, ordinances and chastisements, with the workes of our calling, by the word and prayer ] that so we may haue a more holy vse thereof. *I.Tim.4.5.*

6. Making bold and wise profession of euery part of Gods religion, gracing it by a holy conuersation, as our Sauour and Abraham, who built Altars wherefoeuer he came, euen amongst the Infidels, in obedience to God as he commanded. *Rom. 10.10. I.Pet. 3. 23. 14. 15. Mat. 5. 16. Iere. 10. 12.*

7. Performing faithfully and constantly all our holy\* vowes. ] *Psa. 50. 14. 116. 14. Deut. 23. 21. Psa. 76. 11.*  
And somtrarily mourning for, and abhorring all abuses of the glorious name of our God, as *the blasphemous* do.

1. **C**arelesse vsing any of his names in our common talke] *Deu. 28. 58*

2. Swearing lightly, or prophanelly;

*Dan. 6. 10.*

\* Forget not  
these; for God  
will surely re-  
quire them.

for which the land mournes] and much more for swearing, as Zedekiah, 2.

Chro. 36.13.

3 Blaspheming] by speaking basely or contumeliously of any of his names, to his dishonour. Levit. 24.11,14,16.

4 Cursing] for God hath given vs tongues to blesse with, and said, Blesse and curse not, Jam. 3.9,10 Rom. 12.14,15.

5 Abusing Gods religion] as his word, sacraments, or other ordinances (wher by he most familiarly shewes himselfe and all his goodness to ys, and would haue vs to make profession of him; which is done not onely by neglecting of any of them, but

1. By using them unprofitably] without repentence, reformation of life, with an increase in holiness. 2. Theff. 2.10,11,12. Psl. 50.16,17.

2. Making a profession, yet living prophaniely, to make Gods enemies to blaspheme. 2. Sam. 13.14.

3. Using them vnreuerently or scornfully. Act 2.13.

4. Dissembling any part of the truth, where wee ought to profess it : as

Peter

Hof. 4.3-3.  
Jere. 33.10.

c These three  
next sinnes :  
make the whole  
land to tremble.

Hab. 2.2.

Peter amongst the Galathians, wherby many were drawne into the like dissimulation, *Rom. 10. 10. 1. Kin. 18. Dan. 3. 12. 17, 18.*

\* The generall forgetting of our miraculous deliverances increasethour faine to the uttermost, especially from the intended iniustion; the long threatened day, the gun-powder plot. Our severall discontentments for the things we want, make us ordinarily to forget that we haue. The very Gospel, with our prosperity so admirably continued, may cause vs all to breake out into olde Jacobs speech, I haue euenowzb; Ioseph is yet aliuine: what would not our Fathers haue forgone for the Gospel alone? *Deu. 33. 31.*

5 Vnseasonable or crafty profesi-on, *Phil. 15. 16.*

6 Lightly passing ouer Gods iudgements] as the Egyptians, who were thereby prepared for vtter destruction.

7 Receiuing his benefits vnthankfully, or requiting them vnkindly: as Saul the Kingdome, and the Husbandmen the Vineyard, *I. Sam. 15. 17, 18, 19. 2. Sam. 12. 7, 8, 9, 10. Esa. 5. 1. 2, 3, 4, 5, 6, 7. Mat. 21. 33, 34, 10 41. 42, 43.*

Publike, as -VVhe- ther	1. Gospell. 2. Prince. 3. Peace. 4. Deliuernaces. 5. Prosperity. 2. <i>Sam. 12. 7. 8.</i>
Priuate, in	1. Soule. 2. Body. 3. Goods. 4. Friends. 5. Name. 6. Labours.

8 Abuse of our Christian liberty ] though

though in things of their owne nature  
indifferent, *Rom. 14.13.1 Cor. 8.9.*

1. Grieving the godly, *Rom. 14.15,*  
*20.*

2. Causing the weake Christian to  
stagger, *1 Cor. 8.7, 10, 11, 12, 13. Rom.*  
*14.13, 20, 22, 23.*

By 3. Nuzzling the ignorant in super-  
stition.

4. Hardening the Idolater.

5. Giuing occasion to the wicked  
(to blaspheme).

9 Breach of our vowes and coue-  
nants with God] as that at baptisme,  
and euer since in all our deliuерances,  
and receiuing the Sacrament, *Eccles. 5.3.*

*45.*

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THE

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## THE FOVRTH COM- MANDEMENT.

Remember thou keepe holy the Sabbath day:  
 six daies shalt thou labur and do all that  
 thou hast to do, but the seventh day is the  
 Sabbath of the Lord thy God; in it thou  
 shalt doe no manner of worke, thou, nor  
 thy sonne, nor thy daughter, thy manser-  
 vant, nor thy maid, nor thy beast, nor thy  
 stranger that is within thy gates: for in  
 six daies the Lord mad: the heauie & the  
 earth, the sea & all that in the: is, & re-  
 sted the seventh day: wherefore the Lord  
 blessed the Sabbath day, & hallowed it.

 Nioyning the time of Gods  
 solemne worship. Here we are  
 to consider wel how we grow  
 in a consonable practise of all the du-  
 ties of the Sabbath.

I Before the Assemblies.

I. Remem-

1 Remembering the Sabbath before it come] that we may dispatch all our owne works in the sixe daies, to attend better the right sanctification thereof, according to the caueat *Remember*: so to consecrate it as a glorious day vnto the Lord, to honour him, not doing our owne waies, nor seeking our owne will, nor speaking a vaine word. *Esa.56.2.4.5.6.7. Esa.58.13.14.*

2 Preparing our selues thereunto] either the day before,<sup>a</sup> or rising early in the morning, by examining our hearts both by the Law, & Gospell, and so reconciling our selues to God, renewing our vowes of walking more conscientially after we haue cleansed our hearts & hands by repentance. *Gen. 35. 2. 3. 4. 5. Eccle. 4. 17. Exod. 19. 14. 15. 22. Levit. 10. 3. & 22. 3. 1. Cor. 11. 28. 31. Mat. 5. 23. 24. Psal. 26. 6. Ezr. 7. 10. Esa. 56. & 58.*

3 Making fervent prayer, for  
1 Forgiuenes of our particular sins.  
2 Increase of those graces we most stand in need of.  
< 3 That the Preacher may bee fitted so to speake, and wee to heare,

<sup>a</sup> As thou desirest the blessing of the Sabbath, so resolve by a constant vow, euer to performe this worke of preparation, according to those places, and trie whether the Lord will not performe his promise abundantly.

[heare, as may be most to God's  
glory, and our saluation.

2 *At the Assemblies.*

*Eze.46.10.*

*Psal.110.3.40.  
8. and 95.1.6.  
Deu.3:3.  
Esa.2.3.49.33.  
Act.20.9.10.*

1 **B**eing present with the first at all publique assemblies of the Church] with cheerfulness and reuerence, as before the Lord of the whole earth] both to declare our loue and hōmage, and for the good ensample of others; afraid of the least vnleemely gesture, or being ouertaken by sleepe, drowsines, or any wandring thoughts.

2 *Ioyning with the Congregation in euery publique action, according vnto due and holy order, chiefly in our hearts] as being one body of Christ, of one heart, and of one soule, I.Cor. 12.13.*

*Act.2.46,4,32.*

3 *In a hearing, applying each speech as spoken by the Lord to vs particularly, Thus;*

1. Humbled for reproofes and thretes against sinne, whether our owne or others, as members of the same body, or in danger thereof, *Act.2.37.2.Cron.34.27.*

*2 Re-*

*a Vse this then  
that compleateth  
of thy weake me-  
mory, Psal 27.8.  
& 40.8.Ez.8.9.*

2. Rejoycing in all the promises.
3. Thankesfull for the mercies.
4. Desirous of the graces.
5. Resolute to walke in euery good way, to depart from the euill. *Psal. 27.8.*

*Exod. 24.3.*

This is the best arte of memory :  
for exceeding ioyes , griefes, hatred ,  
or desire , doe leau the deepest im-  
pression in vs , and so sticke longest in  
memory .

4 Wayting for the blessing to be  
put on vs, by the Minister, neuer depar-  
ting before it be pronounced , *Num. 6.*

*23. 27. Ezek. 46.10.*

3 After the Assemblies.

1. **M**editating on the whole ser-  
mon in order : as 1. Text. 2.  
Occasion , meaning, diuision. 3. Do-  
ctrines severally , by marking the text ,  
and how they were gathered out of it .  
4. Prooofs or reasons of the severall do-  
ctrines. 5. Uses. 6. Applying it better  
to our selues , & trying what worke eue-  
ry part hath in vs .

2 Conferring of the same in the  
**F**ame

*d Be not negli-  
gent herein.*

*The true Watch*

same order, with our families or others.

The benefit whereof is most evident by experience, both herein, and in euerie trade and science; for those who conferre most, are euer most expert: besides that hereby the godly do kindle zeale in one another; and contrarily without it, wee are made drowsie and vnprofitable hearers, letting Sathansteale away the seed out of our harts: so giuing him aduanage to accuse vs before the Lord, for despising his holy word, or at least taking his name in vain. *Mat. 13, 19.*

3 *Priuate Catechising* our families, teaching and examining them in the principles and grounds of Religion.

4 *Meditation* vpon the creatures.

1 Generally to be-	1 Wisedome.
hold <sup>a</sup> the Lord in	2 Power.
every one of them;	3 Goodnesse.
that is, his	4 Prouidence.
	5 Iustice.

2 Specially by considering these things more fully in their severall ends & usses, or as the Scriptures apply them

5 Priuate reading	Scriptures.
	Holy booke.

6 Singing

*Mat. 3, 16.*

*Luk. 24, 14.*

*Mar. 4, 15.*

*Rom. 1, 20.*  
a Lord open our  
eyes, that we  
may give thee  
glory.

*Aet. 8, 28. & 17,*  
12.

6 Singing Psalms. *Iam. 5. 13.*  
7 Exercising then principally the  
workes of mercy, visiting others,

1 Instructing.  
2 Exhorting.  
3 Admonishing,  
By 4 Reprouing.  
5 Comforting.  
6 Collecting.  
7 Relieving.

*Rom. 14.14.*  
*1 Thes. 5.11.14.*  
*1 Cor. 16.1.3.*

*Auoyding as warily all the breaches  
of the Sabbath: as*

1 D Oing any worke more then holy  
and necessary ] whether taking  
journeies(as to faires,wakes or whatsoeuer)  
for pleasure or profit. *Esa. 58.13,14.*

2 All vaine delights and sports,hinder-  
ing godlinesse , immoderate feed-  
ing, or whatsoeuer may make vs hea-  
tie or vnfit for the seruice of God ]  
*Rom. 12.11. Deut. 28.47.*

3 That ordinary good fellowship,  
in tippling, vaine talke void of edifica-  
tion, and much more all open profan-  
enesse. *Ephes. 4.29. Col. 4.6.*



THE SECOND  
TABLE COMMANDING  
dueties of loue to our  
Neighbour.

THE FIFT COM-  
MANDEMENT.

*Honour thy father and thy mother, that  
thy dayes may be long in the land which  
the Lord thy God giueth thee.*



Herein the Lord takes or-  
der for preseruing the ho-  
nour and dignity which he  
hath bestowed vpon euery  
one, especially vpon euery Superiour.

*Here*

Here we are to examine how we performe these dueties,

1. Towards all Superiours.

1 HOnour.

2 Obedience belonging to them.

3 Thankfull requiting it , at least in these three :

1 Acknowledgement.

2 Hearty affection.

3 Prayer, 1.Tim.2.1.2.

Ro.13.1.7.

1.Pet.2.13.14.

1.Sam.10.26.

2.Sam.21.17.

Rom.12.17.

2. Towards Equals.

1 RЕuerent estimation , as of brethren or sisters, preferring them before our selues.

3. Towards our selues.

1 Maintenance of our reputation, according to our places, walking uprightly in every duety to grace our profession. ] For our honour is in this , walking religiously towards God, righteously towards men, sober-

Phil.4.8.

ly and discreetly in regard of our selues,  
and so without reproofe, *Tit.2,12.*

*4 Towards all inferiors.*

1 **S**hining before them in a holy con-  
uersation with all grauity, accord-  
ing to our place,] as our Sauour and  
*Paul. Mat.11,9. Phil.3,17.*

2 Yeelding to them in good things,  
as *Naaman.*

3 Afraid to wrong or despise the  
balest of them, as *Job. Job.31,13.*

*1 Magistrates speciall duties,*

1 **P**romoting the religion of God,  
and all true godlines with all their  
power, defacing the contrary, and dis-  
countenancing all vngodliness,] as  
*\*David, Ichosaphat, Hezekiah, Iosia, Nehemias. Ezr.7,2,3, to 27. 2.Chr. 15,12, 13. Nehe.13,17, and 22.*

2 Procuring each way the good of  
the people committed to them, as ten-  
der nursing fathers, repressing the wic-  
ked. *Esy. 49,23. Rom.13,4.*

Being

a Behold your  
benewly pat-  
terns, that your  
selues may be-  
come such sam-  
ples to all poste-  
ritie, and let all  
Gods seruants  
say Amen.

1 Men of courage.  
2 Fearing God.  
Being < 3 Dealing truly.  
4 Hating covetousnesse.  
5 No accepters of persons.

Deut. 16.  
Is. 10.

Exod. 18.21.  
Deut. 1.17.

2 Duties of them that are under  
authoritie.

1 **A**cknowledgement of their au-  
thority from God and the seve-  
rall benefits which we enjoy thereby,  
though the person should be wicked:  
as *David of Saul*; yea an infidell, as our  
*Sauour of Cesar*.

2 Paying and performing cheerful-  
ly vnto them all subsidies, seruices and  
due impositions. *Mat. 22.21. Rom. 12.6.7*

3 Duties of all them that excell in any  
gifts, outward or inward.

1 **T**HAT our hearts be not <sup>a</sup> puffed vp  
thereby, as is ordinary in each e-  
state, but that we acknowledge them to  
be from God, and so be more humbled  
by the, as hauing more to be accounta-  
ble for giuing God all the glory, as *Jacob*.

<sup>a</sup> Truly bears  
and fears.

*The true Watch.**Deut. 17, 20. Luk. 12, 48. Gen. 32, 9.*

2 That we employ them all carefully, as the talents committed to vs to that end, as may be most to Gods glorie, and the benefit of his people; as *Job*, the primitiue Church. *Math. 25, 26, 27. Job. 29, 12, 13, 31. Act. 2, 44, 45. 4, 32.*

4 *Ministers duties.*

1 **VV**Aiting for a lawfull calling.  
*Hebr. 5, 4.*

a *Pau's ensam-  
ple at Ephesus  
for three yeares  
together, is the  
golden picture of  
a faithfull min-  
ister, and will be  
required of eue-  
ry one according  
to their abilitie.*

*1. Cor. 9, 19, 20.  
21, 22.*

2 Applying their gifts as may be most to Gods honour, and the good of their people, watching ouer euery one faithfully, by teaching, admonishing, exhorting, publikely and priuately, day and night. *2. Tim. 4, 1, 2. Act. 20, 18, 19, 20, 21, to the end, chiefly 31. 1. Pet. 5, 3. 1. Tim. 3, 4. 2. Tim. 3, 10.*

3 Labouring to go before them in all holy example ] in conuersation & suffering, both in themselues and family, afraid of giuing the least offence, but framing themselues to all, to become all to all; (viz. in all things in their own power, the more easily to win all.

5 *Peoples.*

*5. Peoples duties towards their Pastor.*

1. *S*ubmission] to be taught and guided by him, knowing his voice; imitating, as Christ's sheep, his holy doctrine and conversation.

2. *G*iving him double honour, not only by having him in singular loue for his workes sake, but also by ministering such maintenance vnto him, as is conuenient both for his person and calling.

3. Not following strangers. *Ioh. 10. 5.*

*Heb. 13. 17.*  
*Iohn. 10. 4. 37.*

*1. Tim. 5. 17. 18.*  
*Gal. 4. 14. 15.*  
*Gal. 6. 6.*

*6. Husbands duties.*

1. *W*ife government] as the head, and Christ over the Church, honoring the wife as the weaker vessel, especially in couering and bearing with her infirmities, as Abraham maintaining her authority & honour, amongst her seruants, children, and all others.

1. *Pet. 3. 7.*  
2. *T*ender loue] as in Christ towards his Church. *Ephe. 5. 25. Pron. 5. 18. 19.*

3. *Good*

*The true Watch*

3 Good husbandry] in prouiding wisely all necessaries for the whole house, and dispensing them aright. *1.Tim.5,8.*

*7 Wives special duties.*

1 **S**ubiection to her husband] as to her head, and as the Church to Christ, afraid to offend or dishonour him. *Eph.5,33. Eph.5,22.24. Gen.3.16.*

2 Loyalty or faithfull loue] desirous to giue all holy contentment to her husband. *Pro.5,19.*

3 Help for this and the better life. *Gen.3,18.*

*8 Parents duties.*

1 **E**ducation of their children, 1. In the feare o<sup>r</sup> God. 2. In some honest trade painfully. *Epb.6,4.*

2 Prouision for children for the time present & to come (else they are worse then infidels) and so taking care by will to leauie their houses in order, respecting the first borne sonne, vniuersallie there be iust cause to the contrary. *Deut.21.15.16.17.*

3 Moderate

*1.Tim.5,8.*

*2.Reg.20,1.*

3 Moderate correction by Eph.6.3.  
1 word, Pro.13.24.  
2 rod, admonishing  
euer out of Gods  
word without bit-  
ternesse. Prov. 22, 15, and 23, 13, and  
29, 15.

9 Childrens duties.

1 R Euerent and louing obedience.

Eph.6, I. Psal. 127,4,5.

2 Thankefull requiting;

1 Being a crowne to their parents  
by their good behauour, so  
comforting them.

Prov.17.6.

By

2 Ayding them, as Joseph.

3 Being carefull for their honour  
in life and death.

10 Masters duties.

1 D Ealing equally and mildly with  
their seruants, as hauing them-  
selues a master in heauen, as Job. Eph.6.  
9. Job.31,13.

2 Carefull prouision, First for their  
soules, and secondly for their bodies,  
vsing

*The true Watch.*

ving to pray with their families daily.

*Psal. 127.12. 1.Tim.4.4.5. Iere. 10.25.*

3 Paying their wages duly with the better. *Iob. 31.38.39. Iam. 5.4.*

*II Servants duties.*

1 F Aithfulness for their masters profit, with all wisedome to do all things for the best, as *Jacob, Eleazar, Joseph.*

2 Subiection: and this

1 In seruice.

2 Abiding correction, as the Angell bids *Hagar. Gen. 16.8.9.*

*III Schoole-masters duties.*

a Be not affo-  
med to inquire  
of all, and fol-  
low the best, v-  
sing any appro-  
ved helpe that  
God shall offer.

1 PRACTISING painfully and con-  
stantly most profitable a cour-  
ses, for the speedier furnishing their  
schollers with the best learning and  
manners, to the greatest good, (*Rom.  
12.7. 1.Cor. 12.31. &c 14.12.*)

of the { 1 Schollers.  
2 Church.  
3 Country.

3 Drawing

2 Drawing them on by loue, and honest emulation, with due praise and rewards , vsing moderate correction,  
b abhorring cruelty. *Eph.6.4. Col.3.21.*  
*Pro.12.10.*

3 c Indeuouring especially to be a patterne to them of all vertue (as being alwaies in their eyes ) and chiefly of faithfulness in their calling: so to procure more true reuerence to them-selues, and blessing to their schollers.  
*Psal.101.2. 1.Tim.4.12.*

b Correct not in anger, but prevent by wise-dome, thorow constancy of observing orders chiefly.

c Maintaine hereby thy authority or thou indangerest all.

13 Schollers duties.

I Strive to excell their fellowes.

in { 1 Learning.  
2 Manners.  
3 Obedience.  
4 Loue to their Master.  
*1.Cor.12,31,& 14,12. Phil.4.8.9.*

THE



THE  
SIXTH COM-  
MANDEMENT.

*Thou shalt not kill.]*

Commanding by all means      { Body.  
to preserue life of                { Soule.

*Here we are to examine how we endeavour to performe all these duties with more conscience.*

I **M**ich may preserue or make this present life more comfortable.

1 Procuring and vsing all helps thereunto, as wholsome diet and cloathing 1. Tim. 5. 23.

2 Holy mirth, a reioycing in all our labours, and at all times in the Lord. Pro. 14, 30, 15, 13, 15, and 17, 22. And this by keeping alway a good conscience

a Learne well this lesson, if thou wilt find heauen upon earth.

ence, especially in our particular calling, which is a continuall feast: for the ioy of the Lord is our strength, causing good health, and a principall part of our portion in this life, and of the beginning of the Kingdome of heauen.  
2. Cor. 1,12. Neh. 8,10. Ecc. 3,12,13, and 5,17,18. Rom. 14,17.

3 Seeking all holy meanes of refuge, against all violence and danger (as our Sauiour) especially flying to the Christian Magistrate, as to Gods Lieutenant.

4 Helpe of the Physician and Surgeon. Matth. 19,12.

5 Exercise. 1.Tim. 5,23.

2 Auoyding as warily all things hurtfull and perillous] as

1 All contagious diseases. Pro.22,3

2 All <sup>b</sup> euill purposes against our selues, or naughty wishes vpon discontentment, and therein flying all prouocations, furtherances and occasions thereof, especially solitarinesse or reasoning with the temptatio, or any way harkening therunto: getting our selues seriously to our calling, or to such

part

b Observ this  
well, shew that  
art any way af-  
flicted in mind.

*The true Watch*

part of it, wherein wee can take most delight : to honest company, meditation of Gods mercies and speciall fauours, reading, prayer, singeing Psalmes, or the like good exercise, to turne our thoughts another way. *1. Pet. 5,8,9.*  
*Iam. 4,7. Gen. 3,1. 2,4,6,7.*

After we haue sought the Lord and tried these meanes, if they doe not preuaile, we are to adioyne the aduise of some faithfull Physician : least the distemper arise from the bodie, without the cure whereof the minde cannot be perfectly relieved. And further also if need shall so require, to seeke the counsele of some godly experienced spirituall Physician, to whom we may fully disclose our trouble : for a grieve disclosed is halfe cured.

3 *Rash aduentures without a warrantable calling.* *Math. 4,6,7.*

4 *Worldly grieve ] which drieth vp the bones, and causeth death.* *Pro. 17,22*  
*2.Cor. 7,10.*

5 *Anger and enuie ] which are the rotting of the bones.* *Pro. 14, 30.*

6 *Surfetting, intemperance, and excesse]*

cess] which kill more than the sword,  
being causes of innumerable diseases  
and griefes, *Pro. 23; 29, 30.*

7 Prouoking others, to the hurt of  
our selues, as *Iosiah* did the King of E-  
gypt, *2.Chr. 35, 7, 20, 21, 22, 23, 24.*

2 Concerning the life and comfort of our  
neighbour.

1 *E*arnestly seeking peace with all  
men, so farre as it is possible ] as  
*Abraham & David. Ro. 12. 18. I. Pet. 3. 11.*

And to this end, labouring to attaine  
to these vertues, which are most auailable  
to gaine loue even from our very  
enemies, and do much adorne Christi-  
anity : as

1 *Curtesie* without dissimulation ] as  
*Abraham to the Hithites.*

2 *Meekenesse* in suffering, forgiuing  
and forgetting wronges , leauing ven-  
geance to God. *Rom. 12. 19. Eph. 4. 32.*

3 *Labouring to ouercome enemies*  
by kindenesse . ] seeking occasions to  
gratifie them, at least praying for them,  
that they may obtaine mercy, & haue

their hearts changed, Rom. 12.20.21.

4 Dealing iustly with all ] that wee may weare their reproach as a crown, as Job, Samuel. Job. 29.31.

5 Abounding in compassion and good workes, as our Sauiour.

6 Aduenturing boldly, for their defence and deliurance, and much more for the Church of God , and our country] as Abraham for Lot, David for Israel.

7 Offering and seeking reconciliatiōn, where it may stand with the credite of the Gospell, the saluation of the party and others, Mat. 5.23,24.

2 Auoyding as carefully all occasions of the contrary, as

### I. In heart 3

\* Be sober and  
watch, Eph. 4.27

a Examine thy  
conscience well] beraim, thou that  
hates any louer  
of the Gospell,  
1 Job. 3.12.

\* I V Naduised anger] whereby we first giue place to the diuell to enter into our hearts.

2 Malice or hatred] which is murther before God , especially a Cuines hatred for the good things we see in men, wherein they go before vs , and so reprove vs ; or for telling vs our faults, al-

although we pretend other causes of our hatred. This is the ordinary sinne of the world, *Mat. 10.22. Joh. 15.19.*

2 In words;

- 1. **B**auling and rayling, as *Shemy and Rabakey.*
- 2. Crying out against others, or reuiling vncharitably, *Eph. 4.31.*
- 3. Threatning or scoffing at them. *Ez 45.8.9.*

3 In deedes;

- 1. **F**ighting, blowes, mainaes, danger. *Levit. 24. 10, 18, 19.*
  - 1. Punishing vnmercifully, *Deut. 25.3.*
  - 2. Oppressing the poore to make them weary of their liues, *Iere. 22. 17.*
- 2. **C**ruealty,
  - 3. Denying helpe or relief, as the Priest and Levite, *Luk. 10.31, 32.*
  - 4. Betraying others, as *Iudas.*

Gen.4.8.

3 *Shedding innocent blood*] which defileth the land , and cryeth for vengeance, Num.35.33.

By

- 1 Any weapon, as *Joab slew Abner*, 2.Sam.3.27.
- 2 Poyson, enchantment , destroying the conception , or any secret practise.
- 3 Consent , as *Saul to Stephens death*.
- 4 Saving the willfull murtherer.

Num.35.31.  
1, King.2.32.

2 *Concerning our soules or spirituall life*, we are to examine how we increase in care.

Mat.16.26.

I **F**or the saving of our owne soules, by

- 1 Walking more warily in this narrow way of life. Pro.16,17.
- 2 Auoyding all those things which tend to the destroying of our soules, and that so much more carefully, as the soule is more excellent then the body , eternall life then this , and eternall death more searefull: as

1 To liue in any one knownes sinne:  
for the wages of the least is death  
eternall, and will certainly destroy  
the soule, if it be liued in with delight.  
*Ezek. 18, 11. Jam. 2, 10. Matth. 5. 19.*  
*Ioh. 3, 8.*

*Rom. 6. 23.*  
*Gal. 3. 10.*  
*Psal. 34. 10.*  
*Pro. 11. 19.*

2 To neglect any meanes ordayne-  
ned to saluation, as hearing the word  
preached ordinarily, reading, sacra-  
ments, prayer, &c. whereby men be-  
come dead, hauing a name to liue, or at  
least loose their joy or feeling. *Hebr.*  
*2, 3. Num. 9. 15. Apoc. 3. 1. Psal. 51, 10,*  
*11, 12.*

*2 Concerning the saluation of others.*

1 **T**aking euery <sup>a</sup> occasion which  
the Lord offereth for procuring  
or furthering the saluation of others:  
and so pleasing al, in that which is good  
to edifie; because hee that winneth  
soules is wise, & shal shine as the bright-  
nes of the firmament for euermore:  
but he that gathereth not with Christ  
scattereth, and to him that knoweth to  
do well & doth it not, to him it is sinne.

*a Take the op-  
portunity pre-  
sently when God  
offreth it.*

*The true Watch*

*1. Cor. 10.33. Pro. 11.30. Dan. 12. 3. Jam. 4.  
17. Luk. 11.23.*

2 Being affraid of hindring the salvation of any one, and much more of being any cause of their damnation or fall ; (*1. Cor. 8.11.*)

- 1. Giving offence through our scandalous liues, or euill ensample, or by the abuse of our Christian liberty, *Mat. 18.6. Rom. 14.15. 1. Cor. 10.28.*
- 2. Prouoking others any way to sinne ] as *Josephs* brethren, *David* in the murther of *Uriah*.
- 3. Incouraging or praising others in their sinne ] as the false Prophets crying peace, *Hab. 2.15.*
- 4. Consenting any way to the sin of others ] as the Beniamites, & the company of *Corah. Rom. 1.31*
- 5. Not testifying our dislike so far as we may conueniently, and hindring. *Eze. 33.7,4.*
- 6. Not punishing according to our authority ] but rather winking at faults, or vsing too much lenity, as *Ely. Numb. 25.4.*

*I King. 20.42. 3 Mourn-*

By

3 Mourning for the fearefull murthers of innumerable soules, by al sorts to whom they are committed ] but especially by all kinds of a vnconscionable Ministers making a prey of the Church, as

- 1. Idoll Ministers, or blinde guides.
- 2. Negligent or carelessse Pastors.
- 3. Corrupt teachers , as the Pharises.
- 4. Flatterers , as the false Prophets, crying peace peace. *Zach.ii.16,17.*  
*Esa.56.10.*

4. Stirring vp all to whom others are committed, to be more conscientible for the saluation of their soules] 1. By admonishing , 2. Exhorting, 3. Reprouing, 4. Instructing by catechisings or procuring other meanes, 5. Giuing good ensample. 6. Compelling to outward obedience and submission to the meanes, as *Abraham, Iosua, Hester, Neshemia, Cornelius.* *Genes. 18, 19. Ios.24.15. Neh.13.15. so 22. & 8.1,3,8. Hester. 4.15. Acts 10.3,24,33.*

a *Awake thou that delightest in sleeping, Abels blood cries for vengeance from the earth, where will you bide you when Christ comes to ask you an account of every soule?*  
*Exod.30.10. Epb.6.4.9.*



THE  
SEVENTH COM-  
MANDEMENT.

*Thou shalt not commit adultery.]*



Herein the Lord com-  
mands his people to be  
chaste and a holy people.

*Here we are to examine how we  
increase in*

**C**hastity] possessing our vessels in  
holiness and honour, both in the  
single and married estate, by vsing care-  
fully these helpe and preseruatiues. (1.  
*Thess. 4.4.5.*)

**I** Modesty] obseruing Christian  
comeliness, to expresse the holiness  
of our hearts: *Job 31.1.* and that (1) in  
all

all our words, *Gen. 41. Psal. 51. 1. (2)*. behaviour, *Gen. 24. 46.*

2 Temperance in the sober vse of our diet, sleepe, and pleasures, to vse them onely so farre forth, as they bee no prouocations to the flesh, nor hinderances to holinesse: otherwise, to abate them. *1. Cor. 9. 27.*

3 Painfulnesse in our speciall calling with instant prayer, giuing thanks for that grace we haue attained to.

4 In the single estate, taking the benefite of holy marriage when other meanes auaille not. *1. Cor. 7. 2. 9.*  
idly Obseruing therein:

1 Equality for      2 Age.      3 Parentage or condition.

1 Auoyding of incontinency.      2 Mutuall helpe, and comfort, chiefly to attaine eternall life.

3 The

*Pro. 33. 19 33.  
1. Cor. 7. 30. 31.  
Gal. 5. 13.  
1. Cor. 9. 27.  
1. Cor. 7. 17. 24.  
Psal. 91. 11. 22.*

*Gen. 3. 18. 20. &  
6. 2.*

*1. Cor. 7. 1.  
Gen. 1. 38.*

Mal.3.15.

3 The increase of  
the Church in  
the yonger sort.

3 That there be no nearenesse of  
bloud. *Levit.18.*

4 Consent of (1) Parents. *1. Cor.*  
7. 38.2. Of parties themselues. *Gen.24.*  
57.

2 *Abhorring*

**N**ot onely those monstrous kindes  
of vncleannessse which ought not  
to be named amongst Christians, as  
fornication, adultery, incest, rape, So-  
domy, and the like, which the very light  
of nature condemnes, but more: (*Eph.*  
5.3. *Deut.22.21.*)

4 All wantonnesse priuately or with  
others. *Rom.13.13. Eph.5.3.4.*

2 Nocturnall pollutions, comming  
of excessse. *Deut.23.10.*

3 Voluptuous abuse of the marriage  
bed, otherwise then for some of the  
right ends of marriage before mentio-  
ned. Yet obseruing duly.

{ 1 The naturall time of separation.  
{ 2 Of solemne humiliation] when  
    the

Lev.18.19.  
Ex.12.6.

the bride and bride-groome are to  
leue the marriage chamber. *1.Cor.7.5.*  
*Ioel.2.16.*

3 Shunning as warily all causes and  
occasions of vncleannessse, as

1 Within vs, all vnpure thoughts  
and lusts, which are the adulteries of  
our hearts. *Matth.5.28. 15.18.*

2 Without vs, all<sup>a</sup> prouocations, as  
(*Eze.16.49.*)

1 Surfetting and drunke nnesse] im-  
moderate eating and drinking, or of  
such things as most stirre vp lust, at vn-  
seasonable times. *Pro. 23.3 2.33.*

2 Idlenesse and sluggishnesse] as in  
Sodome, *David.*

3 *Pride*] appearing in face, haire, ap-  
parell, or behauisour : as in the women  
of Iudah before the captivity. *Essay 3.*  
to the end.

4 *Society with lasciuious persons*]  
which are infectious. *Gen.39.10.*

5 *Lewd bookes or balads*, fitter to be  
burnt, as *Matth.12.35.36. Act.19.19.*

6 *Filthy talk, or foolish jesting* [ be-  
wraying an vncleane heart, and corrup-  
ting others. *1.Cor.15.33.*

a We pray that  
God would not  
lead us into te-  
tation : there-  
fore we may not  
cast our selves  
into it by any of  
these occasions.

*Pro.7.11. 12.13.14.15. Ephe.5.3.4.5.12.*

7 *Wanton lookes*] from eyes full of adultery, as in *Putiphars wife, David. 2.Pet.2.14.*

8 *Lewd houses, or of euill report*] *Pro.5.8.*

9 *Wanton pictures, playes, dancing, or a dalliance*] of the very beholding whereof, euery ones conscience will tell him the danger, when it is truly awaked, at least for breeding wanton thoughts and lust, condemned by our Sauiour. *Mat.5.28.*

10 *Wearing of apparell contrary to our sex*] as man to weare the womans apparell, or the woman the mans. *Deut.21.5.*

11 *Vnlawfull diuorce, or separation.* *Mat.5.32.19.9.*

12 *Private company of man, and woman together, though otherwise both honest and intending no euill.* *Pro.6.27.28.*

14 *Increasing in a holy iealousie ouer our selues, so running away from each occasion and the least appearance,* (*Pro.5.8. and 7.8.25. 1.Theff.5.22.*)

a Though these  
seeme but sparks  
which cannot  
burst, yet they will  
kindle a fire  
which will burne  
downe to hell,  
unless they be  
quenched in time.

For

Forfeare of

- 1 Sathan, who will accuse vs.
- 2 The wicked, who will bee hardened or blasphemē, or both.
- 3 The godly , who will be grieved
- 4 Our selues,because our conscience will bee wounded , & witnesse against vs. And also for the corruption of our harts,which is like to tinder or gunpouder if a sparke fall therinto.

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THE



THE  
EIGHTH COM-  
MANDEMENT.

[Thou shalt not Steele.]

**N**ioyning the preseruation  
and increase of our owne  
goods, or outward estate, and  
also of our neighbours.

Here we are to examine.

**I**HOW we labour to maintaine our  
estate holily and honestly, according  
to our place & calling, walking in all these  
duties more cheerfully.

I Painfulnesse in our particular  
calling, as Jacob in Labans seruices; Paul  
both in his ministry, and to get his li-  
uing, vsing double paines early or late,  
to recompence the time spent, in the  
seruice of God; as in gathering Manna  
before

before the Sabbath, that they might rest that day: so dwelling in our calling with God, we shall be fedde assuredly. *Eph. 4.28. Act. 20.31. 2. Thes. 3.8,9. Psal. 37.3. Exod. 16.22,23.*

2 *Thrift*] putting all things to the best, looking warily that nothing be lost, as our Sauiour, who gaue charge for sauing the crummes, though he was able by his word to prouide what hee would. *Job. 6.12. Pro. 5.15, 16, 17. & 21. 17, 12, 17.*

3 *Contentation*] with that estate wherin the Lord sets vs, assuured that he feeth that estate to be best for vs, liuing within our compasse, <sup>a</sup> depending onely vpon his prouidence, without distrustfull care, and much more without <sup>b</sup> repining or murmuring, as the Israelites in the wildernes; being certainly perswaded that he will not faile vs of that which shall be best for vs, in his due time: so vsing the world, as though we vsed it not. *1. Tim. 6.8. 1. Thess. 4.11, 12. Heb. 13.5,6. 1. Cor. 7.31.*

4 *Peaceablenesse*] auoyding law and contention; vsing all honest meanes

<sup>a</sup> Hold fast in  
time of triall,  
and wait.

<sup>b</sup> Stand in awe,  
tremble and  
finne not.

*Mat 5.5.  
1 Cor.6.7.*

to get and hold our owne with peace, if it be possible, remembred that the meeke shall inherit the earth, putting vp some wrongs, as *Abraham to Lot*.

5 *Dealing uprightly*] being sincere both in word & deed, such as in whom is no guile, as *Nathanael*.

2 *We are to examine, whether we endeavour to employ our goods aright according to Gods will.*

I **T**O the promoting and maintenance of Gods religion and service] by our selues and others, both priuately & publikely: as, at the building of the Tabernacle and Temple, every one brought their gifts of the best things, and so in all the sacrifices : the women ministring to Christ, and in the Primitive Church. *Act.2.44.* and *4.32.*

[For this is the honor due to God for all, & the chiefe end of our riches: otherwise, Idolaters shall condemne vs, who haue bene ever devout herein, as the Israelites at the making of the golde calfe, the Papists at this day. *Prou. 3.9. Mich. 6.6.7.*]

2 To the honest maintenance of our selues and families. *I. Tim. 5, 8.* as the vertuous huswife. *Pro. 31.15,31.*

3 To the charitable relief of all in necessity] as kins-folkes, friends, neighbours, Church, Countrey, especially the godly poore: so that of them we respect our kinsfolkes in the first place, and so others according to more speciall bondes. Thus to employ them to Hospitality, to good workes, & almes; as *Job*, who caused the backes and belties of the poore to blesse him. *Obadiah* which fedde the Prophets of the Lord with perill of his life. *Dorcas* who made garments for the poore Christians. *Nehemiah* that worthy Gouvernour, who tooke not his due, because hee would not be chargeable to the poore people in their distresse: but maintained at his own charge sundry of those who were in need: which fact comforts him to intreat the Lord, to remeber him in goodnes, according to that. *Corneli'* whō the holy Ghost hath set forth as an ensāple for this, & shewſ how God kept a remembrance of it. The

*Gal. 6.10.*  
*Rom. 12.13.*  
*Hebr. 13.2.*  
*I.Tim. 5.4.*

*I.Pet. 4.5. 18.*  
*Job 19.31.*  
*I.King. 18.33.*  
*Act. 9.36.39.*  
*Neh. 1.14.15.*  
*Act. 17, 18.19.*

*Act. 10.24.*  
*Act. 11.29.30.*

*The true Watch*

2. Tim. 1. 6:

Mat. 25. 35. 45.  
46.

Pf. 15. 4. 37. 21.

Luk. 6. 35.

Luk. 19. 8.

Christians of Antioch, Macedonia and Corinth, sending relief to the poore brethren in Iudea. *Onesiphorus* to *Paul* in prison, not ashamed of his chaine. The primitiue Church generally, *Act 2. 45.* This is the feeding of Christ that shall bee acknowledged before the whole world, when our Sauiour shall say, When I was hungry you gaue me meat: and the very want of it shal condemne the world, when he shall say, When I was hungry you gaue me no meat, &c. nothing being more neglected then it, euен amongst them that make shew of godliness. 2. Tim. 3. 5.

4 To the due performance of all promises, which is a property of a blessed man, and the contrary of an vnfaithfull and wicked. Pro. 25. 14.

5 To be able to lend freely, looking for nothing again; that is, for no gaine, and sometime not the principall. Neh. 5. 10.

6 To make restitution to the vttermost of whatoeuer our consciences can charge vs. to have beene vniustly gotten or detained, as *Zachaeus*.

7 To keep iustice, giuing to euery  
man his right, and iudgement, neuer  
consenting to the wronging of any  
man, but sauing al from wrong, so farre  
as we are able. *Eze. 18, 19. Iere. 22, 3, 15.*  
*Psal. 82, 3, 4.*

3 How we preuaile in rooting out of our  
hearts that bittter roote of

**C**ouetousnesse] wheteby we are either hindred from heauenly duesties, or from feeling the sweetenesse that is in godlinessse, or from depending vpon Gods prouidence: or are drawne immoderately after the loue of the world, as to seeke to get by vnlawfull meanes, or to vexe and disquiet our hearts with carking cares for the things of the world, affecting to berich or otherwise  
1.Tim.6.10.

1.Tim.6.9.16.

4 How we grow in our detestation of all  
kinds of thefts, proceeding from con-  
sionsneſſe.

### *1. Thefts in the Church.*

<sup>1</sup> *Imony*] buying or selling the gifts of the holy Ghost, whether

Church-offices or places to exercise those offices in , or the goods of the Church,to the hinderance thereof , or to our owne priuate gaine.

2 *Sacrilege*] conuaying to our selues, or detaining things due to God, whereby hee is robbed of his honour, or the saluation of his people hindred : as by all sorts of vncconscionable Ministers and all others , keeping away Church-liuings, without due regard of the peoples saluation, and Gods worship. *Iof.6.8,14.Mal.3.8,9,10.*

3 *Gaine* by things hindring the Gospell, and true piety, or furthering superstition] as *Demetrius the Siluer-Smith*. *Acts 19,24.*

*2 Thefts in ciuill dealings.*

1 *Couterfeite* or coloured deceit] by faire wordes , or the like,as in *Amos daies*. *Amos 1.4,5,6.*

2 *False scales, weights, or measures*] all which God abhorreth. *Dest. 25. 13,14,15.*

3 *Racking the prices of things*] to the

the oppression of the poore, or euill ensample of others : thus did the Giants before the floud, that the earth was full of crueltie: and the great men before the captiuitie, for which God threatened to plague them with other spoylers, as it came to passe. This causeth the poore to sigh: whom God will auenge. *Exod. 22.23. Deut. 15.9,10,11.*

*Mic. 2.1,2,3.  
Gen 6.4.11.  
Eze. 5.7,8.*

4 *Ingrossing*] getting vp all a commodity to sell as men list, even the very refuse. This is to swallow vp the poore; a sinne which the Lord will not forget. *Am. 8.4,5,6,7,8.*

*1.Ther.4.6.*

5 *Sale upon day*] to the hurt of the buyer or other; that is, inhauncing the price, only in consideration of longer time of payment, more then the buyers are able to make of it by honest meanes; which is vsury or worse.

6 *Becoming bankrupt*] to inrich our selues by the spoils or goods of others: w<sup>ch</sup> is flat couenantage & theft. *1.Ther.4.6*

3 *Theftis in lending.*

V *Sury*] as when men exact a gaine by couenant, aboue the principall

lent, vonly in sue and recompence of the lending; which is biting ordinarily: for it is very rare, when one or other is not bitten by it. All vsury is of this sort, wherein charity is broken towards any one: that is, wherein respect is not had to the estate of the borrower, and the good of the Commonweale. Exod. 22, 14, 15. Psal. 15, 5. Nehe. 5, 7, 8, 9, 10. Deut. 15, 7 & 12.

#### *4. Thefts in withholding*

a *Consider well what is committed to thee, and forget not thy debt due to all in spirituall things.*

1 **T**He pledge, Ezek. 18, 7.  
2 That which hath beeene committed to vs in trust for others ] as the Husbandmen the Vineyard. Matth. 21, 41. Pro. 3, 28.

3 *Our debt*] which is a marke of an vngodly man: for the godly shoulde owe nothing but loue, and that to euery one. Psal. 37, 21. Rom. 13, 8.

4 *The hirelings wages*] a sinne crying for vengeance. Lam. 5, 4. Jerem. 22, 13, 14,

5 *Things found*] if we can know the owner. Levit. 6, 3.

6 That which we hauevniustly gotten

ten from others , and not making resti-  
tution thereof with the better, if we be  
able , as Zacheus . *Lewis . 6. 1. to 8. Luke*  
*19.8.*

5 *Thefts whereby we robbe our selues and  
those who depend upon vs, disabling vs  
to performe the dueties which we owe to  
the Lord and his Church , to our selues  
with those depending on vs , and all o-  
thers.*

1 *VNthriftinesse ] not regarding  
to saue that which God hath  
giuen ; but wasting without reason or  
regard , vpon lewd companions , or  
vaine delights , as the prodigall sonne ,  
*Luk.15,13.**

2 *Living inordinately] without pain-  
fulnessse in our calling : the Pismire shal  
condemne such vnprofitable seruants.  
*Eph.4,18. Pro.6.6.**

3 *Rash suretisship ] without regard  
of the circumstances , so oft forbidden  
by the wise Salomon , *Proverb.6.1. &  
17.18.**

6 Other ordinary thefts, in getting goods by unlawfull meanes,

1 **R**emouing our Neighbours markes or bounds, to inlarge our owne; which is accursed. *Deu. 27.17*

2 *Uncharitable inclosure*] to the hurt of the Common-wealth, or of any one without sufficient satisfaction: for which the Lord threatneth a woe. *Esa. 5.8.*

3 *Perverting the law, or corrupting judgement*] by bribes, friendship or craft, to wring the poore, as *Iezabel did Naboth* for his Vineyard.

4 *Man-stealing*] viz. stealing away, or inticing children or seruants; a farre worse theft then stealing any goods, inasmuch as these are more precious. *1. Tim. 1.9,10.*

5 *Practise of unlawfull artes*] as such as haue no warrant by the law of God or nature; as magicke, coniuring, playing the wise-man: for no such ought to be found amongst Gods people, being abominable to the Lord. *Deu. 18.9,10,11,12.*

6 *Gaming*] for more then we may conveniently spend, without hindring the performance of any of those holy duties required in the right employing of our goods, mentioned before in this commandement, or then we could be content to giue; especially at vnlawfull games, or vnsit times, or falsly ; A matter of bad report , to the hurt of our selues or our neighbour, or both, accompanied commonly with many disorders, brawles, grudges, couetousnes, oathes, fraud, and the like, besides the losse of our precious time, for which we must be surely accountable. *Eph. 5.16.*

*Amos 6.6.*

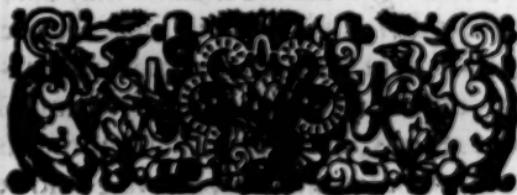
*Pbi.4.8.*

7 *Falsifying the will of the dead*] a sin against the law of nature. *Gal. 3.19.*

8 *Pilfering the least matter, or counseling*] for God is the auenger of all such things. *1.Theff.4.6.*

9 *Conspiring*] or any way fauouring or consenting to any such fact : he that doth this, hateth his owne soule. *Pro. 29.24.*

THE



THE  
NINTH COM-  
MANDEMENT.

*Thou shalt not bear false witness against thy neighbour.*

**N**ioyning vs to seeke by all  
meanes to maintaine our  
owne good name and our  
neighbours.

I For our owne good name, we are to  
examine how we grow.

**S**eeking a good name by living reli-  
giously, walking in all the com-  
mandemēts of God without reproofer  
as Zachary and Elizabeth, Cornelius, Ti-  
mothy

*mosty* a yong man. For, the memoriall  
of the iust being as a precious oynt-  
ment shall be blessed, but the name of  
the wicked shall rot. *Luk. 1.6. Act. 10.1.*  
*Act. 16.1. Pro. 10.7. Ecc. 7.3.*

2 *Keeping narrow watch against e-  
very sin<sup>a</sup> continually, especially those  
to which our corrupt nature is incli-  
ned, or most incident to our particular  
calling : because every fault is to the  
godly man, as the dead flie, marring the  
sweetest ointment, and a litle leauen to  
the whole lumpe. Besides the malice of  
Satan & the wicked to blaze vs, or blas-  
phemre our religion for any one fault,  
thogh it be but the least slip in a rash or  
vndiscreet speech ; passing by all good  
things in vs, never thinking of the mul-  
titude of their owne abhominations ;  
as the enemies of the Lord did blas-  
phemre for the sinne of *David*, *2. Sam.*  
*12.14.* Euen this is a staine to the wor-  
thiest Kings of Iuda, that yet the high  
places were not taken away. *2. King. 14.**

*4.11. King. 22.43. 2. King. 15.4 34.35.*

3 <sup>b</sup> *Seeking in euery thing Gods glo-  
ry alone, and not our owne more then  
for*

*a Here thy  
strength and di-  
ligence will be  
tryed.*

*Ecc. 10.1.*

*b Stirre up thy  
heart to attame  
bereavts.*

*The true Watch*

for him: for then he will giue vs glory abundantly: but seeking our owne glory, he will turne it into shame. *1. Cor. 10.31. and 2.20. 1. Sam. 2.30.*

4 *Carefull to iudge and speake the best of all other, professing godlinesse ] for God will cause others to measure so to vs againe. Eccl.7.14. Mat.7.3.*

5 *Vsing but few, and wise speeches ] for in many words are much vanity: but such speeches in due time are like apples of gold with pictures of siluer, Pro. 10.19. Pro.25.11.*

6 *Striving to cheerfulness and affability in all our speeches ] as our Sauour. Matth.11.17.19.*

7 *Indenouring to be sincere in word and deed] abhorring dissembling: so we shall haue the cōmendation of Nathanael, euen of the wicked (at least in their consciences) to be right Christians, in whom is no guile. John.1.47.*

2 *Concerning our Christian neighbours good name, whereby God is glorified.*

I R *Eiyoing at it ] as Iohn for the elect Lady & her children. 2. Job. 1.4.*

3 *Defen-*

2 Defending their credit by publike or priuate testimony] according to our perswasion of them, as our Sauour did of *John* and of his owne disciples, they againe giuing testimony to him. *Math. 11.2.7.*

3 Gladly acknowledging all the gifts of God in them] as our Sauour of the seuen Churches, and *Paul* of the Christians to whom he writ.

4 Covering their faults so much as we may without sinne] as *Sbem* and *Iaphet* their fathers nakednesse, for which they are blessed: yet not approuing of the least of their sinnes, but seeking priuately in all loue the reformation of them. *Eph. 5.11.*

5 Readily receiuing every good report of them] for that is the nature of true loue, yet not cōmitting our selues ouer-hastily vnto them, vntill sufficient triall, as our Sauour.

6 Expounding each doubtfull matter in the better part] if there bee any probability thereof; as *Jacob* the death of *Ioscpf* and his dreames: for loue thinketh not euill. *1.Cor.13.7.*

7 Shewing

*Ab. 16.3.*  
*1.Cor. 13.4.*  
*Job. 2.14.*

*Cor. 12.26.*  
*Leu. 19.17.18.*  
*Rom. 12.16.17.*  
*1.The.5.14.*

7 Shewing a dislike to whisperers and talebearers ] which will drive away the flaundering tongue, *Psal. 15.3.*  
*Pro. 25.23.*

8 Using all good meanes for the maintenance of the good name of every one professing the feare of God ] by admonishing, exhorting, or directing them in loue and wisedome by our selues and others.

*Abhorring these contrary vices.*

1 **E**nuy at the worthy credit of any, as the Pharises against our Sauiour.

2 Euill suspicion without evident cause ] as the Barbarians against *Paul.*  
*Aet. 28.4.*

3 Itching ears ] to heare our owne commendations with the discredit of others, or at least to be flattered, as *Abrahah* by the false Prophets.

4 Speeches sauouring of malice or disdaine at the credit of others ] as *Corah* and the Pharises.

5 Boasting ] seeking our owne glory,

ry, though with the disparagement of others, as the proud Pharisee.

6 *Vncharitable iudging of others*] for some slips, infirmities, euill reports, crosses, or some other accident, as *He-ly of Hanna, Iobs friends* of him to be an hypocrite, and much more to iudge so for good things, or such as may be well taken, as the Pharises of our Sauiour eatting with the Publicans.

7 *Aggravating small faults or flaun-  
ders*] without care to couer or amend them. *Rom. I.29.*

8 *Reporting mens bare words or a-  
ctions without their intent and mea-  
ning*] wresting or any way peruerting them: as the false witnesses against our Sauiour, the Lewes against *Stepben*.

9 *Bearing false witness*) or accusing falsely: as *Haman* against the Lewes, *A-mazias* against *Amos*: as also the accusations against our Sauiour, *Jeremy, Paul, Amos. 7.10. Deut. 19.16.17.18.19.*

10 *Lying*] which is euyer falsehood vttered against knowledge. This is a principall sin of Satan, who was a lyar from the beginning, & the father therof.

*Epb.4.35.  
Iob.8.44.  
1. Job.3.31.*

*The true Watch*

11 *Vniust* or rash arbitrement or giuing iudgement ] as the Elders against *Naboth*.

12 *Malicious accusations*] not of any conscience to God, or for amendment of the party, or good of others ; but of spite, as *Doeg* : or to flatter great men : as the *Ziphims* against *David*.

13 *Betraying others*, or their cause, craftily ] vnder pretence of friendship or otherwise : as the Herodians intended, and *Iudas* dealt with our Sauiour.

14 *Bewraying* the secret or infirmitie of our neighbour, to his discredite ] which we might well haue concealed.  
*Matth. 18.15.*

15 *Lightly beleevuing* flying tales or suspicions, against our brother] as *Saul* against *David*, and the Priests : much more spreading them, or adding to them.

16 *Flattering*] as *Corab* & his company did the people ; as *Absalon*, and the false Prophets crying peace ; which is, to lay nets for men, and to be huntſmen for Sathan.

*Pſal. 15.3.*

*Eze. 13.18.*  
*Hof. 5.2.9.8.*

THE



THE  
TENTH COM.  
MANDEMENT.

*Thou shalt not couet thy neighbours house:  
thou shalt not couet thy neighbors wife,  
nor his manseruant, nor his maide, nor  
his Oxe, nor his Ass, nor any thing that  
is thy neighbours.*

**N**Herein the Lord requires our very hearts to be upright, and voyde of all concupiscence towards our Neighbour.

Here we must examine our hearts, how we growe.

I **N**entertayning onely holy thoughts, motions, purposes and affections for the good of all men  
*I.Thess.5.23*

2 In suppressing euil thoughts and motions] that we may neuer giue any consent, nor take the least delight in them, but labour to the vtter burying of all concupiscence, vntill we be perfect in the heauens. Zach. 7.10. Rom. 7.7. 20,23,24.

Oh that there were such a heart in them to feare me, and to keepe all my commandements alway: that it might goe well with them, & with their seed forever. Deu. 5.29

Let vs heare the end of all. Feare God, and keepe his commandements, for this is the whole duety of a man: for God will bring every worke unto iudgement, with every secret thing, whether it be good or e-  
uill. Eccle. 12.13,14.

Then shall ye returne and discerne betweene the righteous and the wicked, betweene him that feareth God, and him that feareth him not. Mal. 3.18.



*The Glasse of the Gospell, or the examination of our faith , and repentence, according to the Articles of faith which contain the summe of the Gospel.*

R V I S S.

1  The measure of our faith; is according to the measure of the power there-of in comfort and sanctification, issuing from euery Article, except in the time of temptation, 1.Cor.4. 20.2.Tim.3.5.2.Cor.1.22.

2 All the benefites contained in the Articles of our faith are ours , in and through Christ onely, when he is ours. 2.Cor.1.22.

3 Let vs proue our selues therefore whether we are in the faith : let vs examine

2. Cor. 13. 5.

amine our selues : know we not our owne selues, how that Iesus Christ is in vs, except we be vnapproueable ?

4 And if Christ be in vs , the body is dead because of sinne, but the spirit is life for righteousnesse sake. Rom. 8. 10:

5 For the Kingdome of God is not in word, but in power. 1. Cor. 4. 20.

6 Wee must therefore shew our faith, out of our workes : for as the body without the spirit is dead , even so faith without workes is dead. Jam. 2. 18.

Gal. 2. 19.

7 Lastly , we are not to stay vntill we be able in some good measure to say as Paul ; *I through the law am dead unto the law: and, that I might liue unto God, I am crucified with Christ. Thus I liue: yet not I now, but Christ liueth in me: and in that I now liue in the flesh, I liue by faith in the Sonne of God, who hath loued me, and givien his selfe for me.* And that Christ liueth in me, I know hereby, because he crucifieth in me daily more and more all the workes of the flesh, making me grow in detestation of euery sinne: and in stead of them, brings forth in me daily more plentifully all the

Gal. 5. 24. 19.

Gal. 5. 22. 23. 24  
25.

the fruites of the Spirit, as loue, ioy,  
peace, long-suffering, gentlenes, good-  
nes, faith, meekenes, temperance, with  
a feruent desire to walke euer in all the  
commandements of the Lord. So that  
I know certainly that against me there  
is no law : *It is God that iustifieth me,*  
*who shall condemne me, or lay*  
*any thing vnto my*  
*charge ?*

*Ver. 23.*

*Rom. 8. 33. 34. 35.*  
39.

I 3      THE



## THE FIRST ARTICLE.

\* Comfort thy selfe thou regn-  
ant sinner :  
Christ is thine  
with all these  
riches,only be-  
lieue.

*\* I belieue in God]*

I



His is my faith, that  
though by nature,tho-  
rough *Adam*, I and  
the whole Church are

Apostates from God ,and enemies to  
him and his law ; yet by grace through  
the second *Adam* Iesus Christ, God is  
our God, and we his people reconciled  
vnto him,to serue him in newnesse of  
life all our daies.*Eph.2.13. Heb.8.10. Luc.*

*1.74.75.*

2 This is my comfort hereof, that  
God is my God, and hath sealed me for  
himselfe , and therefore am most bles-  
sed being in such a case. *Ioh. 20. 28, 29.*  
*Psal.144.15.*

3 This giues me further assurance  
that this my faith is sound, because to-  
ge-

gether with this comfort, he hath giuen  
me, since I beleueed in his name, a heart  
desirous to depart from all iniquity. 2.  
*Tim.2.19.*

*Father]*

1 **T**HIS is my faith, that though I  
was a child of wrath, yet by grace  
in Christ I am the childe of God, and  
God my louing Father. *Eph.2.2,3.Gal.3.*  
*22,26.Iere.34.19.*

2 This comfort I receiue hereof,  
that I being thus his childe shall lacke  
nothing; because my heauenly father  
doth tender me much more, then any  
earthly father his childe. *Mal.3.17.Esa.*  
*49,15,16.*

3 This is my assurance, that my faith  
herein is sincere, because together with  
this comfort, I feele my selfe affectioned  
to reuerence, loue and obey him as my  
most deare father, and am enabled by  
his spirit to runne to him with boldnes  
in all my wants, crying *Abba*, Oh my  
Father. *Mal.1.6. Mat.12,50. Gal.4.5,6.*  
*Rom.8.15.*

*Matt. 8. 2.*  
*Psal. 3. 4.*

*Almighty]*

• **T**HIS is my faith, that though I be weake & vnable to resist my enemies bodily or spirituall, no way able to helpe or prouide for my selfe: yet my heauenly father is of all Maiesty & power, guiding and ouer-ruling continually men, Angels, diuels, and all creatures to serue for his owne glory, and the good of his children.

2 This comfort I receiue hereof, that he doth and will continually make all things worke together for the best vnto me, not only the holy meanes appointed therunto, but also mine afflictions, yea my greatest enemies ( sinnes and Sathan himselfe) vntill I be perfected in the heauens. *Rom. 8. 28. 1. Cor. 3. 20, 21, 22. Act. 4. 28. Gen. 50. 20.*

3 This also doth further assure me, that he thus works for me: because he hath first shewed the same mighty power, quickning & raising me vp frō the death of sin, wh<sup>e</sup>n he shewed in raysing my Sauior from the graue: & secondly for that I haue sensibly felt all things thus working together for my saluation. *Eph. 1. 19. 20.*

*Maker*

*Maker of heauen and earth.]*

I **T**HIS is my faith, that though thow *Adam* I had lost the right both of heauen and earth, and of euery creature, so as I could haue no cōfōrt in the vse of them, but terror, as an usurper being cast forth of the earthly Paradise, left as an heire of the curse, & the creatures accursēd for my sin : yet through my Savior the second *Adam*, since I truly beleueed in him, I am restored to a far better estate, being made in him a right heire of all, neuer to be cast forth of my inheritāce any more, & all the creatures blessed & sanctified to me, that I may haue a holy vse of them. *Heb. 1. 2. Rom. 8. 17*

*Gen. 1. 24.  
Rom. 5. 17. 18.*

2 This comfort I receiue hereof, that heauen is mine & all the ioies therof, & that I am set already in the heauēly places in Christ my head, who reserues the ful fruitiō for me. And secondly that all the creatures in heauen and in earth, be they good or bad, are at league with me to help for my good, so far as may stand with his glory, my saluation, & the good of his Church. *Job. 5. 23. 1. Cor. 3. 21. 22. 23. Hos. 2. 18.*

*Ephes. 3. 6.*

3 This

3 This is also my assurance, that my faith is sincere herein, because that together with this comfort, I both perceiue all the creatures thus readie to helpe me ( especially in time of triall when ordinary meanes faile ) and also feele a holy care wrought in me to vse the creatures aright, sanctifying them by the word and prayer, and that my affections are set on heavenly things, *Exod.16.25.35. & 17.6. 2.Tim. 4.5. Eph.2.6. Col.3.2.*

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THE



## THE SECOND ARTICLE.

*And in Iesus.]*

I **H**I S is my faith , that though I am guilty of innumerable sinnes both originall and actuall , euen the breach of the whole law , and so am worthy to be damned , and haue all the plagues of God due to my sinne cast vpon me ; yea though I was a bond-slave to sinne and Satan : yet I beleue that Iesus is our Sauour , and hath deliuered me from all my sinnes , both the guilt and satisfactorie punishment of them , as also from the power of sinne and Satan , 2. Tim. 2. 16. Luk. 4. 18; Mat. 1. 21. John. 1. 29. Rom. 6. 13. 14.

2 This faith is my comfort , and more over that all my sinnes and enemies shall

*Psal. 51. 5. 1. &  
39. 12.  
Rom. 3. 10. 11. 13  
19. 10. 31. 32.*

shal not hinder my saluation. *Rom. 8.39.*

3 This is also for my full assurance thereof, because besides that I feele my soule rejoycing in God my Sauiour, I perceiue my selfe also deliuering from the tyranny of Satan, & power of sinne, euен those sinnes which before led me captiue, so that no sinne hath any more dominion ouer me, ruling to condemnation, that I doe serue it in the lustes thereof, and for that I am withall deliuering from the terrors of conscience for my sinne. *Luk. 1. 47. Rom. 6. 12. Rom. 7. 24. 25.*

*Christ.]*

I **T**HIS is my faith, that though I was in the kingdome of darknesse, and a stranger from God by my sinne : yet Christ was annoyncted for me with all the giftes of the Spirit, to be my me diatour.

**S**King.  
My Priest.

**P**rophet. *Mat. 23. 10. Act. 3. 22. 23.*

**2** This is my comfort, that he being my King, hath and will fully deliuere  
me

*Dan. 9. 2. 4.*  
*Heb. 1. 9.*  
*Psal. 45. 7.*  
*Apo. 1. 5.*  
*Col. 1. 13.*  
*Ioh. 10. 18. 39. 30.*  
*Apo. 3. 21.*  
*Heb. 10. 12. 14.*  
*I. John. 2. 1.*

me from the kingdome of Sathan, and giue vnto me his heauenly kingdome. Secondly being my Priest, hath first reconciled me to his Father, by the sacrifice of himselfe, and keepes me since in fauour by vertue of the same, and of his perpetuall intercession. *Heb. 7.24 25. & 9.24. Rom. 8. 34.*

Thirdly, being my Prophet, will proceed to teach me all the will of his Father necessary to eternall life.

3 This is for my assurance hereof, because I feele my selfe to haue receiuied of the anointing of euerie one of these from Christ and the fruit of them. 1. Of his kingdome, inabling me to beginne not onely to subdue my sinnes and euill affections, but also to rule so farre ouer my selfe , as to bring my verie thoughts, and all committed vnto me into obedience to Christ. 2. Of his Priest-hooде , whereby I am made able through him to offer to the Lord ( my selfe ) supplications , thankes, and workes of mercy, with all that I haue to serue him. *Rom. 15. 10. 2. John. 2. 20.27.* 3. Of his Prophesie, making me

*Heb. 8.10.11.*

*Apost. 1.6.  
1. Cor 2.27.  
1. John 3.3.*

*2. Cor. 10.5.*

*1. Pet 2.5.  
Rom. 12.1.  
Heb. 13. 15.16.  
Psal. 4.5.*

me to grow in the knowledge of himselfe, & in care to instruct others there-in. *John 6.45.*

*His onely Sonne.*

I **T**HIS is my faith, that he being the only Sonne of the Father by nature, hath made me a child and heire by the grace of adoption, who was by nature a child of wrath and perdition.  
*Galat. 4.4. 5.6. Eph. 2.3.*

2 This comfort I finde herein, that to mee belongs the inheritance of Gods sonnes. *Galat. 4.7. Rom. 8.17.*

3 This also is for my assurance, for that he hath sent the spirit of his Sonne into my heart, whereby I can call him father with comfort: which is my witnesse and seale. *Galat. 4.5.6.7. Rom. 8.16. 2.Cor. 1.22.*

*Our Lord.]*

I **T**HIS is my faith, that though I was vnder the Prince of darenesse, hauing Sathan my Lord, vntill I beleueed in Christ; yet since I am Christs, and hee is my onely Lord,  
*(Eph.*

(*Eph. 2.2. 3. 1.Pet. 1.19. John. 10.29.*)

By John. 10. 28.  
1 Purchase with his bloud.  
2 Gift from his Father.  
3 Mariage contracted to be consummate at his appearing. *Ephes. 5.32. Hos. 2.20.*

2 This is my comfort, that being thus purchased and giuen to him as a peculiar gift, I shall neuer perish; and being thus contracted to Christ my Lord, the bond thereof is in such faithfulness, as shall neuer be dissolued, vntill I bee brought into the bride chamber, and fully glorified. *Hos. 2.19.*

3 This increaseth my assurance, for that together with this comfort I feele my selfe redeemed from the earth (viz. my earthly conuersation,) and doe delight to heare the voyce of my Bridegroome. *Apoc. 3.9. 24.4.*

THE



## THE THIRD ARTICLE.

*which was conceiued by the holy Ghost,  
borne of the Virgin Mary.]*

1 H I S is my faith , that though I was conceiued in sinne, and borne in iniuitie, and so corrupted in all the parts both of my soule, and bo-die, yet that both the conception, birth, and whole nature of Christ my Sauour, was fully sanctified by being vni-ted to his Godhead; to be imputed vn-to me. *Psal. 51.5. Rom. 8.2.3. Luk. 1. 35.*

2 This is my comfort, that my God hath giuen me this holinesse of his Son as a robe to couer all my sinfulnesse, and whereby I doe both presently, and shall ever stand most gloriously in Gods sight, chiefly at the great day. 2. *Cor. 5.21. Phil. 3.9.*

3 This

3 This is my further assurance hereof, because I can mourne for this totall corruption in me, and being humbled in the sense of it, am driuen daily to put on Christ by faith: and for that I feele also the new birth in me, by a change begunne in all the powers both of my body and soule, wrought by vertue hereof, since I was conceiuied and born in the Church, by the power of the holy Ghost.

*Rom.7.1.13.18  
2.24:*

*Rom.7.22.*

**K THE**



## THE FOVRTH ARTICLE.

*Suffered under Pontius Pilate, was crucified.]*

I       His is my faith, that besides all the euils which my Sauiuour endured for me, in all the course of his life, he also endured that most shamefull and accursed death which I had deserued, to satisfie Gods iustice for me, and to pacifie his wrath toward me. *Gal. 3.13.*

2 This is my comfort hence, that I am deliuered from the curse of the law, he being thus accursed for me; and that whatsoeuer sufferings I endure in this life, are sanctified hereby, to bee to me either fatherly chastisements to amend me, or trials to proue what

what is in my heart, or persecutions for righteousness, to fill vp the measure of Christ's sufferings: by all which, the Lord exerciseth his graces in me; and preuenteth the euils, hee seeth me in danger to fall into, and conformeth me to Christ my head.

3 This also warranteth the soundnes of my faith herein: First, because I feele my selfe to profite in Christianity by my afflictions and crosses. Secondly, I desire to take pleasure in such sufferings for Christ's sake. Thirdly, because the old man in me begins to be crucified with Christ. Gal.6.14. Psal.119.67,71. 2.Cor.12.10. Phil.1.29. Gal.2.19.5.24.

[*Dead.*]

I **T**HIS is my faith, that Christ hath died for my sinne, and by dying hath ouercome death, and so taken away the stinge thereof, that it cannot hurt any of those that beleue in him.

2 This comfort I find hereupon, that death shall be so farre off from hurting me, that it is already sanctified by this death of my Sauiour, to bee to mee

Rom.5.3.  
Heb.12.11. & 6  
7.8.  
Apoc.3.19.  
Col.2.24.  
Rom.8.29:

1 Cor.15.53.56.  
57.

*The true Watch*

the gate of life. *Phil. 1.23. 2. Cor. 5.1.2.*

3 This also increaseth my assurance that my faith is sound herein, because I finde together with this comfort, that euery sinne hath receiued his deaths wound in me / each beginning to die; and for that I feele a power by Christ's death, to triumph against the terrors of death, wayting for it, when I haue finished my course, wishing to be dissolued and to be with Christ. *Gal. 2. 19. Phil. 3.10. Col. 3.2. Phil. 1. 21. 23. Rom 7.24.*

*[And buried]*

1 **T**HIS is my faith, that Christ was buried for me, both to assure me of the certainty of his death for me, and that all my sins are buried in his graue, yea withall to bury sinne in me, and to sanctifie my graue to be a sweet bed for my body to rest in vntill the resurrection. *Rom. 6.3,4. Esa. 57.2.*

2 This very faith is my ioy, & moreouer that my sinnes thus buried shall never come into remembrance to accuse or condemne me, or to hinder Gods everlasting mercy and loue from me. *Rom. 8.34,35.*

3 This

3 This also furthers my assurance, for that together with this ioy I feele many sins buried in me, and consuming daily by the vertue of this death & buriall of my Sauiour; especially, the strenght and delight I tooke in euery sinne. *Col.2.11-12. Rom.7.21,22,23.24.*

*He descended into hell]*

I T'his is my faith, that Christ suffered not onely in his body, the punishment due to the sinne of my body, but in his soule also the torment due to the sinne of my soule, which I should haue endured for euermore: and that not onely vpon the crosse, but also in the garden; as appeareth by his speeches, his prayers, his agony and bloudy sweate: and so hath for me triumphed ouer hel. *Mar.14.33,34. Luk.22.44. Hebr.5.*

2 This is my comfort, that though I stood euer in danger of eternall death for all my finnes, yet now by my Sauiour I am deliuered from the terrors thereof. *Hebr.2.15.*

3 This is further for my assurance

*The true Watch*

*Job. 3.14.15.*  
*Num. 21.9.*

hereof, for that I haue receiued comfort in this onely, even then when the terrors of conscience haue gotten hold vpon me for my sinnes; and because I feele a desire to saue others also from that place of torment, by leading them to this my Sauior, and haue now entred the narrow way to heauen, following my Sauour herein, hauing left the broad way going to destruction. *Job. 3.18.36. Mat. 7.13.14.*

*Ind. 10.10. 7. 13.14.* *be it lawe,*  
In these dayes of Christ and his church, ye  
Christian people weare amiss and vnu-  
ersall contumy vnto the lawe of God,  
and all other commandments of our Saviour  
Jesus Christ, and his discourses as a man sent me

*Ind. 10.10. 7. 13.14.* *be it lawe,*  
In these dayes of Christ and his church,  
ye Christian people vnto the lawe of God,  
and all other commandments of our Saviour  
Jesus Christ, and his discourses as a man sent me

**THE**  
Christian religion and the  
Christian church to reuele, and to call  
men to salvation, my assuray you it is for  
the sake of salvation I beseeche you to  
read this watch, and to take heed thereto.

*Ind. 10.10. 7. 13.14.* *be it lawe,*  
In these dayes of Christ and his church,  
ye Christian people vnto the lawe of God,  
and all other commandments of our Saviour  
Jesus Christ, and his discourses as a man sent me



## THE FIFT ARTICLE.

*The third day hee rose againe from the dead.]*

1  His is my faith , that my Sauiour hath fully satisfi-  
ed the iustice of his Fa-  
ther for my sinne,euen to  
the vttermost farthing , in that he rose  
againe: because any one sinne of his  
elect,not satisfiedfor , had kept him in  
death,seeing he tooke vpon him to be-  
come surety for them all. *Rom. 4.25.1.*  
*Cor.15.55,56,57.*

2 This is my ioy , that through him  
I am iustified, and stand as righteous in  
the sight of my God, all my sins being  
vtterly done away, and couered hereby.

*Rom.4.25.*

*The true Watch*

3 This helpeth my assurance here-  
of, for that besides this comfort, I feele  
my selfe also raised vp to a desire  
of a perfect holinesse. *Eph.*

2, 5, 6. *Phil. 3. 10.*

*Apo. 20, 5, 6.*

THE



## THE SIXTH ARTICLE.

*[He ascended into heauen.]*

1  His is my faith, that when my Sauiour had fulfilled all things in the earth for the redeeming of his Church, he went vp into heauen, both to prepare the way, and also to take possession, and to keepe it for mee. *Luk. 24.51. Act. 1.9. John. 14.2.*

2 This is my ioy, that none can hinder me from thence, but where my Sauiour and head is, there shall I be also. *John. 17.24.*

This ratifieth my assurance, for that my affections are already ascended, being set on things that are aboue. *Coloff. 3.2.*

*And*

*And sitteth on the right hand of God  
the Father Almighty.]*

*Mat. 28.18.  
John. 17.2.  
Eph. 4.8.10.*

I **H**is is my faith, that my Sauiour hath all power giuen him ouer all sorte, to giue eternal life to whom he wil, & to cōdemne the rest: sits as king at the right hand of his Father, filling his Church with his gifts, guiding it by his word & spirit, vntil he haue glorified it, & subdued all his enemies, conuincing them by the light, 1. of nature, 2. of his works, as his creatures, iudgements, mercies. 3. of his word. *Ezay. 54.10. 59.21. 1.Cor. 15.24.25.*

2 This is my comfort, that he will guide me by his word and spirit continually, & ouer-rule whatsoeuer Sarah or the wicked can do against me, to serue for my good, and against themselves. *Phil. 1.6. 1.Pet. 1. 5. Ezay. 8.16.*

3 This is also for my further assurance herein, because I feele my selfe desirous to be guided by the directiō of his holy spirit speaking in the word: and moreo-  
uer, I heare a voice behind me saying,  
This is the way, walk in it, whē I turn to  
the right hand or to the left. *Eza. 30.21.  
Eza. 59.21.*

THE



## THE SEVENTH ARTICLE.

*From thence he shall come to judge the  
quicke and the dead.]*

1  His is my faith, that my Sauiour shall come to be the iudge of the world, to iudge every one according to their works. *John. 5. 22. Rom. 14. 10. 2. Cor. 5. 10.*

2 This is my ioy, that though I did, and do naturally quake, so oft as I heare or thinke of the terrible iudgement: yet remembredg the Judge, who hath by himselfe satisfied for all my sins, so taking them on himselfe, and giuen me his owne absolute righteousnesse, I can erie, Come Lord Iesus, come quickly, sith he shal come to me a most happy Sauiour, & not an angry Judge. *Act. 24.26.2. Thess. 1.10. Apo. 2.20.*

3 This

3 This is also for the accomplishment of my assurance, that this my faith is sincere, because beside this comfort I labour alwaies to haue a cleere conscience, that I may haue boldnesse at that day, and can perswade men, knowing the terrorre of the Lord.

*2 Cor. 5.9. 10. 11.*

THE



## THE EIGHTH ARTICLE.

*I belieue in the holy Ghost.]*

1  His is my faith, that the holy Ghost is God, the third person in Trinity, sanctifier and preseruer of his Church, knitting the whole Church to Christ the head thereof, and every member one to another. *1 Cor. 12. 12. 13. Eph. 4.15.16. & 4.4.*

2 This is my comfort, that he will perfect in me this good worke of sanctification, vntill the appearing of Jesus Christ, hauing alreadie so knit mee to Christ my head, as I can never be separated. *Phil. 1.6.*

3 This assureth my heart, because I haue already receiuied the first fruites of this blessed Spirit, whereby I am enabled to sigh, waiting for the perfect adoption

adoption, and to pray with groanes,  
striuing against that corruption in me:  
therefore it is to mee as the seale and  
earnest of my inheritance against  
the day of glory. Rom.8.23.

26. 2 Cor.1.22.

**THE**

old and yong you will see  
Gods hand foden against  
you. It is nothing but  
your long life and  
diligent labour that  
will bring you to  
the Kingdom of God.  
The world will  
not let you go  
but you must  
leave it.

Howe ver I have  
told you before  
to gaine the world  
you must  
lose your selfe  
and your  
bodye.

I have told you  
you must  
leave the world  
and the bodye  
but you  
must  
not  
lose  
your  
soule.



## THE NINTH ARTICLE.

*The holy Catholike Churche.]*

I  His is my faith, that God hath alwaies a chosen flock, not onely of those who triumph already in the heauens, but euен militant here in the earth, vniuersally scattered : all which he hath ordained to eternall life, by his sonne Iesus Christ, to whom all his promises appertaine: hauing these principall markes, a cheerefull submission to the word and Sacraments, with all other the ordinances of the Lord outwardly, and holy affections inwardly according to the same, proceeding from this holy faith: though the number of them haue bene very small in the most florishing ages of the Church, and those ordinarily of the baser sort, and shall scant be found when Christ shall come. *1.Cor.1.26.27. Luk.18.8.*

*Ez.59.31.  
Rom.11.3.4.  
Mat.28.19.  
Mar.16.15.  
Job.4.21.22.23.*

*Mat.28.19.  
and 10.14.  
Luk.10.16.  
Act.2.42.46.*

*The true Watch*

2 This is my comfort, that God hath vouchsafed me to be one of that little flocke. *Luk.12.32.*

3 This assureth me further hereof, because I feele in my selfe a hungring after the word and Sacraments, as my spirituall nourishment, and can willingly submit my selfe to be guided by the same word, for the perfecting this worke of grace begunne in mee. *Ioh.6.27. and 10.27.*

*The communion of Saints.]*

*Rom.8.15.16.  
18.30.  
Eph.4.4.5.  
1.Cor.1.9.  
1.Job.1.3.  
2.Pet.1.2.  
Pb 1.2.  
1.Pet.1.10.  
.4H.2.44.45.46.  
and 4.32.*

1 **T**HIS is my faith, that this whole Church bath a Communion or fellowship together in Christ, and all his benefits, and so in euery Article of this faith, as in the same Sauiour, Father, preseruer and Sanctifier: and also amongst themselves, being affected alike both inwardly in loue, hatred, ioy, griefe, (that is, to loue the same things, and for the same:) and outwardly in relieving, helping, and caring for one another.

2 This reioyceth my soule, that the Lord

Lord hath vouchsafed me to be of this  
blessed Communion.

3 This further assureth me hereof, because together with this comfort, I am so affected to all the true seruants of God, thus soundly professing the Gospell, that I can pray heartily for them, mourne and reioyce with them, and for them, as for my brethren and sisters, and be ready to helpe them in whatsoeuer, esteeming of them as members of Christ with me, and can claime the word as my portion and heritage for euer. *I. Cor. 12,16. Rom. 12,15.*  
*Matt. 12,49,50. Psal. 119. III.*

• *Handbook of Economic and Financial  
Analysis* (Wiley) and *Handbook of  
Economics* (Blackwell).

and *Revolutions in Space*.

<http://www.elsevier.com/locate/jat>

Left ear is white because it is  
eaten by ground squirrel.

-2- COMMENCEMENT OF THE T

Einige Voraussetzungen können

Van Vo Edward Chung Van

**STRONG OLD BIRDS** **BY** **SIR HENRY  
STUDER**

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—

# LITTLEFIELD THE



## THE TENTH ARTICLE.

*[The forgiuenesse of sinnes.]*

I **H**is is my faith, that all this whole Church and every member therof, haue this happiness, to haue all their sins forgiuen for Christ, being al washed in his blood. *Psa. 32.12.*  
*Heb. 8.10, 11, 12. Apoc. 7.14.*

2 This comfort I finde hereof, that howsoeuer I am a miserable sinner many wayes, yet none of all my sinnes shal euer be imputed vnto me, being of this holy Communion. *Rom. 8.33.*

3 This is also for my assurance, because I can oft mourne bitterly, when I looke at my Sauiour, whom by my sinnes I haue crucified, and do abhorre them

them as none of mine, but fruits of that  
sinne that still dwelleth in me in part:  
and moreover because I can forgiue  
and pray euen for my very enemies,  
and haue set my selfe to wage continu-  
all warre against every sinne. *Zach.*

12.10. Matt.5.11. Rom.7.19,

20. Mat. 6 14, & 5.

44, 45-

## L 2 THE



## THE ELEVENTH ARTICLE.

*The resurrection of the body.]*

1  His is my faith, that all bodies shall rise againe at the last day, when Christ comes; the bodies of all the faithfull to eternall ioy by the resurrection of Iesus Christ, though all the rest to condemnation. *Iob.5.29.*

2 This is my comfort, that this my body now subiect to diuers infirmities, as sickenesse, manifold paines and sorrowes, &c. shall then arise a glorious body like the shining body of Iesus Christ, free from any more misery, paine, or labour, all teares being wipt away from mine eyes. *Iob.19.25,26,27.*  
*Phil.3.21. Apoc.7,16,17, & 14.13.*

3 This

3 This is also further my assurance hereof, because I feele in my selfe the first resurrection, by a daily rising in my inner man, to newnes of life; and by a conformable fitting of my body in all the parts and faculties thereof to serve the Lord. *Apoc. 20.6.*

*Rom. 6.11, 13. 1. Cor.*

15.58.

**L 3 THE**



## THE TWELFTH ARTICLE.

*[The life everlasting.]*

1 His is my faith, that instead of this transitory life, so full of labours and grieves, God hath prouided for all this holy Church a most happy and blessed life, which shall continue for evermore. *Apoc. 21, 22,* & *22. 1, 2, 3, 4, 5.*

2 This ioy I find herein, that though my life be full of grosses and troubles, euery day subiect to a thousand temptations, and very momentany, yet then it shall be a most glorious life, when I shal dwell in Paradise in the presence of God, and all his blessed Saints and Angels for evermore. *Rom. 8. 18. 2. Cor. 4. 17.* & *12. 4. Psal. 16, 11. 1. Thess. 4. 17. 2. Thess. 1. 9. 10.*

3 / This

This finally confirmeth my assurance hereof, because I feele the life of grace begunne in me already, which is the beginning of this eternall life (but that then it shall be farre more holy and glorious, and euery way more blessed then the hart of man can conceiue:) and moreouer for that he hath giuen me this grace to beleue in the sonne, I therfore know by the testimony of my Sauiour, that I haue eternall life, and withall he hath giuen mee a heart to heare his voyce with delight, so that I shall neuer perish: yea my faith herein is such, that I account all things but losse & dung, in respect of Christ Iesu my Sauiour: & all the troubles of this life, ~~not worthy~~ the glory that shall be then reuealed vnto me: and so striue hard forwards towards this marke, labouring alwaies to keepe a good conscience, both toward God and man: that I may euer be prepared for the full fruition hereof, and counted worthy to enter through the gates into the citie.

*Phil.3:9. Rom.8:18. Phil.3:13,14. Luk.20:35. 2 Cor.22:14.*

*Gal.2:20.  
Rom.14:17.*

*Joh.3:18. 36:5.  
5:24,25.  
1.Iob.5:11,12.*

*Iob.10:27,28.*

This is the victory that overcometh  
the world, even our faith. 1. Ioh. 5. 4.

Be thou faſthfull unto the death, and  
I will give thee the crowne of life. Apoc. 2. 10.

Here is the patience of Saints, here are  
they which keepe the Commandements of  
God, and the Faith of Iesus. Apoc. 14. 12.

I haue sworne and will performe it, that  
I will keepe thy righteous judgement.  
Pſal. 119. 160.

Then shall I not be confounded, when I  
haue respect to all thy commandements.  
Pſal. 119. 6.

Lord increase my faith. Luk. 17. 5.  
Mar. 9. 24.

The benefites of this practise of ex-  
amination, to incourage vs unto it, sub-  
tly it wearisome and unpleasent to our  
corrupt nature.

Performing it aright, wee  
shall auoyde all hardnessse  
of heart, luke-warmenesse, sleeping  
in

<sup>a</sup> The labour is  
eſie to the good  
heart: the benefit  
incomparable.

in any sinne, and prevent an evill conscience, with many other punishments of sinne; and withall we shall be able to recover our selues forthwith, out of every grosse sinne, and from Sathan's power, yea euen from the gulfe of deepest despaire. *Psal. 92.45.*

2. We shall daily be putting off the old man, and putting on the new strip vs of the ragges of our sinnes, and put on our wedding garment, to make vs more glorious in the eyes of our bride-groome: yea, we shall cast away the workes of darknesse, and put vpon vs the armour of light. *Ephes. 4.21.22.23.*

24. *Rom. 13.12.* Once as I was walking

3. Being thus armed, we shall be so enabled to watch continually, and defend our selues against Sathan, and all his power, that he shall never give vs any deadly wounds; but we shall put him to flight, and in time trample him utterly under our feete. *Col. 3.17.*

4. We shall be able to see the good way, and wherein the perfection of a Christian consists with his true glory and felicity in this life, and to rejoice in

the greate

*1. John 4.3.*

*Mat. 11.30.*

Practise will  
make it every  
day more sweete.

*Psal. 11.9.56.*

*80.101..104.*

*Lam. 3.39.40.*

*Eph. 6.11.12.13.*

*14.15. &c.*

*Mat. 4.11.*

*Iam. 4.7.*

*Rom. 16.20.*

*1.10.1.10.7.2.*

*Prov. 3.9.*

*Psal. 1.1.2.10.*



## and rule of Life.

CHI

branches of that holy vine, lively members of Christ's body, the very sheep of his fold, to stand at his right hand: and hence most certayne assurāce of eternall life sealed vnto vs by his holy Spirit: ha-  
ving in the meane time all the promises of this life, & that to come: al bringours  
& for vs. 1. Tim. 4.8. 1 Cor. 3.2. 1 Thess. 2.3.

8 Seeing our growth in graces per-  
ceiuing what sins we haue overcome,  
and what graces we haue obtained, we  
shall be encouraged to striue forward  
to perfection, vntill we obtaine the  
end of our strife, the crowne of glory.

Apoc. 2.9. 10.  
9 We shall shine as staires in the  
world, to the greater glory of our God,  
the comfort and good ensample of  
Gods seruants, the conuersion of the  
wicked, or stopping their mouthes, and  
leaving them more without excuse.

Phil. 2.15. 1. Pet. 2.12. 1 Cor. 3.17. 1 Thess. 2.10.  
10 We shall increase the bright-  
nesse of our glory in heauen, as we haue  
more glorified God in the earth: for  
the practise of this examination of the  
course of our life, is a spirituall sowing,  
where-

Rom. 5.10.  
Gal. 3.3.  
Heb. 10.32. 43.  
2. Tim. 4.7. 8.

1 Thess. 2.10.  
1 Cor. 3.17. 4.1.

*The true Watch*

whereof wee shall in due time reape a  
plentifull haruest, if we faint not. *Dan.*  
*12. 3. Rom. 2. 6. 7. Matth. 19. 28. 29.*  
*2. Cor. 9. 6. Gal. 6. 7. 8. 9. 10.*

11 We shall be sure to get and keepe  
a good conscience: wherof such peace,  
boldnesse, security, and heauenly ioy  
will follow in vs, as passeth all vnder-  
standing, and no carnall man can  
possibly feele, but onely those for  
whom the kingdome is prepared; be-  
cause it is the beginning of it in this  
world. *Pro. 15. 15. Rom. 5. 1. 2. 3. Phil. 4.*  
*7. 2. Cor. 1. 12. Rom. 14. 17.*

12 Briefly, which is the summe of all,  
we shall get this assurance, that Iesus  
Christ is our Sauiour, annoynted for  
us *Prophet,*  
vs our *Priest,*  
King, having made vs also Kings and Priests  
to our God for euermore.

*Apo. 1. 6.  
1. Pet. 2. 9.*

*Some*

Some necessary Questions appertaining hereunto.

1 Of senselenesse in sinne.

Quest. Can any man liuing without feeling of his sinne, and misery by it, or of his spirituall pouertie, haue any sound hope of saluation by Christ?

Answ. No: Christ is a Physician only to them that are sicke, a deliverer to them who feele themselues in prison, calles them onely that trauell and are readie to faint vnder the burthen of their sinnes. Luk. 4.18. Esa.61. Matth. 11.29.30.

2 Of obstinacy or wilfulnesse in sinne.

Quest. Can any who continue wilfully in any one sinne, refusing to be ruled by the word of Christ and his ministers, in all things, hope for eternall life by Christ, or the fauour of God? Matth. 16.24.25.

Answ. No: they that come to Christ must

Luk.9.23. |  
Mat.11.30.

*Act. 3. 12. 23.  
Luk. 10. 16.*

*Iam. 2. 17. 18.*

must follow him, forsaking themselues, taking vp their crosse daily, and learne of him to beare his yoke, if euer they wil find rest vnto their soules. They must heare his voice, or else they shall be destroyed from among his people. For they that despise Christs messengers, refusing to heare the; despise him: and all that boast of faith, must shew their faith by their works, to be a liuing faith, else it shall no more profit the; then the faith of the diuels: yea all must follow holiness, without which no man shall euer see God with comfort. The Lord also threateneth , that whosoever lives but onely in one knownen sin, shall die the death, his bloud shall be vpon him, *Ezek. 18. 10. 21.* And if he will not do his endeavour to finde out his sinne, it is all one before the Lord : and much more if he shall sinne presumptuously. *Num. 15. 30. 31. Heb. 12. 14.*

*To whom sound comfort belongs.*

*Quest.* **C**an any but they who endeavour to walk with God in holiness

linesse all their daies, haue any comfort  
that they shal be heare in their distresse,  
or can they pray?

*Answ.* No : for the iustice of God  
will not admit it. For he that turnes a-  
way his eare from hearing the law , his  
prayer is abominable. And what mar-  
uell is it, if God call to vs, and we will  
not heare to obey him, though he heare  
not vs, when we call and crie to him?  
Therefore we must hold this rule for  
certaine, God heareth not sinners:  
according to that of the Prophet; That  
if we incline vnto wickednesse in our  
hearts, God will not heare vs : neither  
can we be sure that we shall never bee  
confounded, vntill we haue respect to  
all his commandements. Pro. 1.24.25.  
28.29. John.9.31. Esa.1.15. Esa.66.2.3.  
Psal.66.18. Psal.119.6. Eze.18.11.

*Experiment generall.*

Try whether we can find any sound  
comfort in our prayers , that God  
will heare vs in the day of our affliction,  
or any time of neede: or heare any o-  
ther praying for vs: or that any one  
of

of the promises of God belong to vs, or so much as belieue any Article of faith with comfort, vntill wee haue soundly repented for all our sinnes, our knownen sinnes particularly, vnknowen generally, with a full resolution to know the Lord, and feare him, walking in all his commandements for euer, and departing from every sin. *Psal. 32. 34. 5. Ios. 7. 10. 11. 12. 13. 19. Act. 11. 23.*

*Ques. Of the causes of back-sliding.*

*Ques.* **S**ith sinne hath such fearefull effects, and men voide of feeling of their sinne, are in so dangerous a case: how come a number, who haue had some good feeling, to such coldnesse in religion, hardness of heart and senselesnesse in sinne, as to make no conscience almost of any sinne?

*Ans.* 1 By a vaine conceit that our case is good enough, comparing our selues with others, and not with the law of God, and the image of Christ, to which we shoulde daily be more cōfirmed: and by forgetting that we shoulde euery

euyer day grow better and better vntill we come to perfection: and that when we go not forwards in Christianity we go backward in Gods iust judgement, or making so base accouint of thiose beginnings of his heauenly gifts. Gal. 6.4; Psal. 92.13,14. Ephes. 4.13,15. Heb. 6.1,2, 3,4,5,6,7. Mat. 25.

2 By neglecting the meanes of the preseruation of grace: as of <sup>a</sup> ordinary hearing, reading of Scriptures, and other good workes, prayer, meditation, conference, examination, fasting, and the like: or doing these things for a fashion onely, without reverencē, or at least not wayting on the Lord for the fruit of them: or neglecting our calling, or being any way vnfaythfull or negligent therein. Mar. 4.24,25. Heb. 10. 24,25,38.

3 By committing some grosse sinne, or living in some known sinne, without effectuall repentece, as Dauid: or not glorifying God according to our knowledge of him, in practiseng all holy dutiēs wch he requireth: or at least not receiving the loue of the truth soundly, but

M. only

<sup>a</sup> As of living  
under a boþy  
Ministery ordai-  
ned of God:

onely a taste of it, or for a fit to serue  
the time. *Mat. 25. 29. Rom. 1.21,22,24,*  
*26,28.2.Theff.2.10,11,12.*

4 By ouermuch greediness in see-  
king earthly things, whether our plea-  
sures, profits, ease or credit, which steale  
away our hearts & choke grace, or see-  
king them more then Gods glory and  
his fauour, with the things which  
concerne his Kingdome: or with the  
neglect hereof, and of the saluation of  
our brethren. For our loue cannot be  
in the highest degree to two contrary  
Masters: but as it increaseth towards  
the one, it decreaseth towards the o-  
ther. Neither will our iealous God  
part our loue with the world: for ei-  
ther he will be loued with all the heart,  
and with all the soule, and aboue all  
earthly things, or not at all. *Iam. 4.4.*  
*Mat. 22.37.Luk.14.26.*

5 By familiarity with the enemies  
of Gods religion, or men notoriously  
prophane, or luke-warme professours:  
for it is the iust iudgement of God to  
leade vs into temptation hereby; so gi-  
ving vs vp for these sinnes. *Psal. 26.4.5.*  
and

*Mat.13. 23. 44.*  
*45,46.*  
*Luk.8.14.*  
*Mat.6. 33.10.*  
*37-38.*  
*Mat.6.24.*  
*1.Job2.15.*

and 16, 3, 4, and 15, 4. Pro. 22, 24, 25. Den.  
7, 1, 2, 3, 4, 5.

Quest. Of finall Apostacy or backe-sliding:  
whether a childe of God can fall a-  
way finally.

Obiect. But if I finde once that I am  
a childe of God and in his  
fauour, I may be sure that I cannot fall  
away vtterly, nor yet lose his fauour;  
although I keepe not so strict a course,  
but somewhat follow my pleasures and  
frame my selfe a little to the time, or  
live in some things of which I am not  
perswaded that they are good, or for  
which I see no great warrant, or omit  
some lesser duteies. For God is vn-  
changeable in his loue, that whom he  
loueth once, he loueth to the end; and  
so infinite in mercy that he cannot take  
it from his, vtterly: besides that in ma-  
nythings we sinne all.

Answ. 1. Sathan can transforme  
himselfe into an Angell of light, per-  
swading thee all is well, when it is no-  
thing so: for thou maist goe as farre as

2. Pet. 1. 10.

Psal. 119. 6.

*Herod or Judas*, and yet be in no better state then they. Therefore it is good to follow the aduice of the holy Apostle Peter, to giue all diligence to make thy calling & election euery day more sure, by keeping in al things this strict watch of the Lord, so increasing in the practise of true piety. 2. Be it so, that thou art the childe of God, and in his fauour, yet by liuing in or committing but some one sin, thou maist not only lose the feeling the Lords fauour & loue, but also al the experiments of his kindnes, & gracious familiarity : and moreouer bring vpon thee all the miseries befalling the impenitent person mentioned in the first help of our examination. 26, 27, 28, 29, 30, ps. saue only the two last: as some of the thou art sure to feele, if thou prevent the not by speedy & earnest repētance: so that thou maist come to that estate, that if thou hadst all the world, thou wouldest willingly giue it to be assured of Gods fauor; or else to haue his hand to lie heauy vpon thee all thy life long, as vpon *David* after his adultery & murther, that thou wilt thinke it madnes, to buy

buy the sweetest sin at so high a rate. Let that severity against *Moses & David*, the dearest seruants of the Lord, warn thee herein: for this hath the Lord promised to his as a gracious fauour, that he will correct their offences with the rod, and their sin with scourges: because he will not utterly take his mercy from them, nor damage them with the reprobate.

*Psal. 89. 30. 31.  
32. 33. 34. 35.*

*Rom 11. 39.  
Ezay 49. 1<sup>r</sup>. 54.  
10. 59. 20. 31.  
Job. 13. 1.*

*Ques<sup>t</sup>. 6. How to recover the feeling of the  
Lords fauour, and to obtaine the re-  
moncall or sanctifying of his iudg-  
ments vnto vs.*

*Ques<sup>t</sup>. B*ut how may I recover the feeling of the Lords fauour, and remoue his hand when it any way lifeth heauily vpon me?

*Answ.* The Prophet *Jeremy* answers: Thy sorrow being for thy sinne, thou must search and trie thy waies, and turne againe vnto the Lord. 1. Thou must by diligent searching finde out thy paticular sinnes as neare as thou canst. 2. Thou must acknowledge them according to their nature, with grieve and sorrow of heart, aggrauating them (according to their circumstances) to

*Lam. 3. 39. 40.*

*2. Sam. 12. 7. 8.  
10. 11.  
Psal. 51.*

increase thy vnfained sorrow and repentance, as *Nathan* doth the sinne of *David*, and as *David* himselfe. 3. In the sense of thy sinne, loathing it, and condemning thy selfe for it, thou must cri earnestly for pardon, in and through Iesu Christ. 4. Thou must offer thy selfe to God to serue him all thy dayes according to the strict rule of his word; watching against and abhorring all sinne, but especially those wherby thou hast most dishonored and offended his heauenly Maiestie. So, applying to thy selfe the comfortable promises of the Gospel, as they are set downe before in the Articles of faith, waiting vpon the Lords mercy, by continuing in \* instant prayer, thou shalt at length undoubtedly finde true comfort, though he deterre longer (as somtimes he doth, when we haue made small reckoning of his fauour, or grieued his Spirit by some haynous or scandalous sinne) and in his due time thou shalt haue his hand remoued, or much comfortable experience of the sanctifying of his corrections vnto thee.

\* Thou must  
preuerile as Ia-  
cob, wrastling  
and weeping:  
hold fast, let him  
not goe before  
he haue blessed  
thee: he will  
certainly do it.  
*Hol. 12. 3. 4.*  
Meditate with-  
all upon the  
rules of our di-  
rection in our  
examination,  
chiefly Rule 8.9.

10. p 24

Ques.

Quest. 7. Of the certainty of Gods fauour,  
and how it is increased.

Quest. **B**Vt when may I be out of  
doubte of this fauour of the  
Lord? *Psal. 4.3. & 5.12. & 11.7. & 33.18*  
*& 34.14,15.*

*Ans.* Then and so long onely as  
thou makest conscience , thus to walke  
with thy God , in all his commaund-  
ments as his obedient childe , and dost  
stedfastly purpose so to continue al thy  
dayes , thou mayest be assured of his  
loue,as of thy tender Father : and still e-  
uer more and more as thou increasest  
in more obedience. Thine owne expe-  
rience shall teach thee : for his loue  
herein is as the loue of fathers and mo-  
thers, but that it is so farre aboue theirs,  
as the heauens are aboue the earth.*Esa.*  
*49.15,16,17. & 55.8,9.*

Therefore we are oft to consider of  
our growth, that it be sensible: As in  
trees vntill they come to their full  
greatnes; in children vntill they attaine  
vnto their vigour; in good scholars ap-

parant in their yearly examinations, As these are more esteemed, the more they grow : trees in bignesse and store of good fruite children in stature , obedience and wisedome ; scholars in the best learning and nurture ; so is it with vs in Christianity. And as the scholars are by their profiting encouraged to go on with cheerfulness and boldnesse, so likewise the obedient child of God, growing as in grace, so in al comfortable assurance.

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*Some speciaill preseruatiues against  
every sinne.*

1 **T**HAT we be resolute to choose rather to endure any misery, then to sinne against God : as *Ioseph, Daniel, and the three children. Dan. 1.8.*

2 That we consider the heynousnes of the least sinne, that it is against Gods infinite Maiesty, and Christis blood, also against his honour, and that loue and loyaltie which we professe, and owe vnto him, for all his goodnessse and mer-

mercies : and likewise against our couenant with him ; deserving the eternall curse of God. And more, by the fearefull punishment of the sin of the Angels, of *Adam*, *Lots wife*, *Moses*, *Yzzab*, *Saul*, and chiefly that vpon the sonne of God himselfe : so to accustome our selues to subdue the very least sins, seeing a child of God cannot looke to carry away the least fault against knowledge & conscience, vnpunished, without speedie submission and amendment. *Numb. 20. 12. Deut. 3. 26.*

3 That we warily resist the first motions to any sinne, and be carefull to avoid every occasion thereof, as we doe of infectious diseases. *2. Sam. 6. 6. 7.*  
*1. Chro. 13. 10. 1. Thess. 5. 22. Gen. 39. 10.*

4 That we liue alwaies as in Gods presence, whose eye is euer on vs, and who may take vs away on a suddaine : remembraunce also our appearance before him. *Pro. 5. 8. and 6. 25. 27. 28. Gen. 17. 1.*  
*Job. 32. 22. 2. Cor. 5. 10. 11. Act. 24. 15. 16.*

5 That wee keepe continually a fresh remembrance of Gods great goodnessse.

*The true Watch*

a Let thy great  
deliverances ne-  
uer depart out of  
thy heart.

b Looke to this  
as thy life, thou  
that desirest to  
be kept from all  
euill: and finde  
the comfort that  
is in godlinesse:  
remember when  
David was cat-  
ched, and when  
God hath resus-  
cited himselfe  
most familiarly  
to us.

c Let experi-  
rience teach  
thee.

goodnesse, especially his chiefest mer-  
cies <sup>a</sup> bodily, and spirituall, ordinary,  
and extraordinary, to say alwaies as Ioseph,  
How can I doe this, and sinne a-  
gainst my good God? *Psal. 103. 2. 3. 4.*  
*5. &c. 116. 12. 26. 3. Gen. 39. 9. Nehem.*  
*6. 11. 13.*

6 <sup>b</sup> That we be walking euer pain-  
fully in our speciall calling with God  
as in the eye of our tender fathir, that  
Sathan may neuuer take vs out of our  
way. *Psal. 91. 11. Deut. 30. 15. 19. 20.*

7 That we keepe withall a perpetu-  
all memorie of the former misery of  
finne, and blessings of righteousness.

8 That aboue all we vse fervent  
prayer vpon all occasions, to be kept  
by these preseruatiues. 1. *Theff. 5. 17.*  
*Ephes. 6. 18.*

Meanes to keepe alwaies a tender con-  
science.

1 This weeklye practise of consid-  
ering our waies, and obseruing  
how we grow. *Psal. 119. 59. Iam. 1. 25.*

2 Carefull vsing all the meanes of  
grace, neglecting no one. 2. *Tim. 1. 6.*

3 Au-

3 Auoiding presumptuous, or grosse sinnes. *Psal. 19. 13.*

4 Companying familiarly only with the godly, auoiding the company of the wicked, so farre as is possible, reproving their euill behauour, where we may conueniently, in all wisedome, bearing euer a secret detestation of sin. *Psal. 15. 4. & 16. 3. & 119. 63.*

5 Watching against worldly cares and delights, that they steale not our hearts away from the Lord. *Matth. 6. 24. 24. & 13. 22. Luk. 21. 34.*

If we thus watch that we may neuer offend the Lord in the least matter, but euer keepe all his commaundements, hauing our eyes alwaies at him, as the eye of seruants looking at the hand of their Masters, we shall not neede to feare, hee will watch ouer vs for good continually, and to saue vs from all euill. So long we are vnder his protection: his fatherly prouidence shall seede vs, and supply all our wants, his watchfull protection shall make vs safe.

*Psal. 123. 2.*

*This is the generation of them that  
seeke*

seeke him, of them that seeke thy face,  
this is Jacob. Psal. 24. 6.

The way of the righteous shineth as the  
light that shineth more and more, unto the  
perfect day. Pro. 4.18.19.

Such as be planted in the house of the  
Lord, shall flourish in the courts of our God.

They shall bring forth fruits in their  
age, they shall be fat and flourishing. Psal.  
92.13.14.

The loving kindnesse of the Lord endu-  
reth for ever and ever upon them that  
feare him, & his righteousness upon chil-  
drens children, unto them that keepe his  
covenant, and thinke upon his comman-  
ments to do them. Psal. 103.17.18.

When others are cast downe, thou shalt  
say, I am lifted up, and God shall save  
the humble person. Job. 22. 29.

to flouere new god, good or aboue  
or less & vilainies know not by me  
owne selfe. **FINIS.**

and when he will have you to take  
you

THE  
SECOND PART  
OF THE TRVE  
WATCH.

*Containing the perfect rule  
and summe of Prayer:*

So plainly set downe, that the weakest Christian, taking any paines, *may in a very short space leare ne to pray of himselfe, with much assurance and comfort; both to get strength to obserue the Lords Watch, and to helpe to turne away, or at least finde comfort in the enuels that are to come.*

L V K. 21. 36.

*Watch and pray continually, that you may be accounted worthy to escape all these things that shall come to passe, and that ye may stand before the Sonne of Man.*

E S A Y. 62. 6. 7.

*Te that are the Lords Remembrancers, give him no rest.*

LONDON,

Printed by W. S. for Samuel Macham,  
and are to be sold at his shop in Paules  
Church-yard at the signe of the  
Bull-head. 1611.

SECOND-PART  
THE TWO  
WOMEN

Chittagong 1975-1976  
pp. 299-300.

320 N.H. 21  
Green and red, on a brownish base.



## The Contents.

<b>1</b> <i>A</i> <b>N</b> Exhortation to instant Prayer.	Pag. 1
<b>2</b> <i>The necessity of prayer.</i>	39
<b>3</b> <i>The speciall properties of them that can pray.</i>	45
<b>4</b> <i>The power of true prayer.</i>	55
<b>5</b> <i>The rule of assurance in praier.</i>	61
<b>6</b> <i>The same rule more shortly.</i>	63
<b>7</b> <i>Short directions how to practise this, to pray of our selues.</i>	65
<b>8</b> <i>The Lords Prayer into two lar- ger formes, with the heads of each petition set directly against them.</i>	
<b>9</b> <i>The same in one shorter forme with</i>	

## The Contents.

with the beads likewise against  
each petition.

10 The same in a most short forme,  
containing onely the beads of  
prayer, for poore Christians to  
use first, vntill they haue learned  
the beads, and begin to pray of  
themselues.

11 A prayer adioyned for our  
Church and Realmes.

TO THE RIGHT  
HONOURABLE MY  
singular good Ladie L.  
*Elizabeth Countesse of*  
*Huntingdon.*

 VR Sauiour hath  
not without good  
cause ( Right Ho-  
nourable) so often  
led on vs to watch and pray,  
ioyning these two together, and  
warning his Disciples in their  
greatest dangers to watch and  
pray, that they might not fall in  
to temptation : and also char-  
ging vs all to watch and pray  
continually, that we may bee  
accounted worthy to escape all

*Mar. 13.33.*  
*& 14.38.*

N the

## *The Epistle*

Luke 21. 36.

the euil that shall come to passe,  
and to stand before the Sonne  
man. Because we can neither  
watch vntesse we pray, to ob-  
taine strength from the Lord by  
it, nor pray with any comfort  
or power vntesse we watch, nor  
ever get assurance to escape the  
euils that shall come on the  
world; much lesse the temptati-  
ons of Sathan, and damnation  
of hell, and appeare before our  
Saviour, vntesse we both watch  
and pray. In regard wherof, first  
my duty to the Maiestie of God,  
whis prepared the watch against  
soone falle a time; and after so  
graciouslly caused my poore de-  
fis therein to be accepted in his  
Church, hath encouraged me  
to endeouour to adioyne vnto  
the watch, this short direc-  
ction

## Dedicatore.

c<sup>t</sup>ion for Prayer, as a second part,  
and vnseparable companion, for  
the further good of his sequants,  
of whom sundrie haue desired  
it at my hands. And secondly,  
your Ladiships most fauourable  
acceptance of it, being dedicated  
vnto my Honourable Lord,  
perswading me of your Honors  
vnfaigned desire both to obserue  
the same, and walke in all the  
ways of the Lord, haue imboldened  
me to presume to offer  
vnto this your Honorable Ladi-  
ship. To testifie my dutiful and  
thankful affection to your Ho-  
nor also: and withall my fervent  
desire that you may both walke  
hand in hand all your daies, in  
the selfe same narrow way of e-  
ternall life, as being of the same  
heart and holy accord, enabled

## *The Epistle.*

thereunto by the spirit of the Lord , obtained by continuall and instant prayer. That so yee may shine as glorious lights together in the earth , and after in the heauens above the brightness of the Sunne for euermore.

*Matt.7.7.8.  
& 21.22.  
Psal.115.18.  
Iam.4.8.*

*Esa.65.24.*

This shall bee in the meane time your key into the palace of the Almighty , and to the presence chamber of his glorious Maiestie : whereby you may bee admitted at all times , to most familiar conference , receive immediate answers from his highnesse : obtaine the riches and pleasures of his house , with the most precious iewels of his treasurie , to adorne you faire more gloriously than all the pearle and precious stones of all the Princes of

## Dedicatore.

of the earth. All which shall yt-  
terly vanish as the dimmest star,  
when the brightnesse of your  
glorie shall appeare. You shall  
as Israel preuaile with your God  
haue his Angels and al the hosts  
of heauen at your desire, all be-  
ing at a perpetuall league with  
you. You shall vanquish the  
diuels and put them to flight:  
ouerthrow the plots of the wic-  
kedeſt, and bee accepted in your  
praiers for the Church. Your  
Honour shall thus subdue in  
your ſelfe each corruption: bring  
cuerie thought into an holy o-  
bedience : finde the Comforter  
at hand in all your trials, the  
ſweete voice of the Spirit, ma-  
king you with confidence to call  
him *Abba*, oh Father, and giuing  
you moſt worthie strong affu-

rance

*Gene.32.28.*  
*and 1.2.*  
*Heb.1.14.*  
*Ephe.6.18.*  
*Iam.4.7.*  
*Iob.22.27.*  
*28.29.*

*Rom.8.15.*  
16.

## *The Epistle*

range of his kingdome, and the  
life of the Angels in the very ter-  
rors of death. And finally, you  
shall thus most happily redeeme  
the dayes past, and treasure vp in  
heauen abundantly against the  
time of the perfect accomplish-  
ment of your eternall triumph  
and felicitie.

Whereto according to my  
perpetuall bounden dutie I shall  
alwaies striue during my life,  
both by my incessant praiser,  
and all other holy means, which  
the Lord shall in mercie vouch-  
safe unto me his poore and vn-  
worthy seruant. And in this  
studie towards your eternall  
glorie and happiness I rest my  
selfe, nothing doubting of your  
like Honourable acceptation of  
this my poore endeavour. How-  
socuer

## Dedicatore.

soever it be penned in a most  
plaine & familiar stile, not to de-  
light the curious with an houres  
reading, ( which I leauue to o-  
thers ) but to helpe the honest  
heart that is desirous to learne of  
our Sauiour how to pray, and  
to continue therein in this life  
without fainting, to reioice  
and sing with the Angels for e-  
uer after, when all others shal-  
l weape and mourne, and  
neuer find any com-  
fort or relieve.

Luke 18.1.  
Esay 65.13.  
14

*Your Honours in the Lord euer  
to be commanded,*

JOHN BRINSLEY.

AN

## Geometrical terms

### References



## A N E A R N E S T EX- HOR TAT I O N T O A L L

Sortes, to learne to pray, and to giue  
*our selues instantly hereunto, by way*  
of Preface to the Christian

R E A D E R,

**I**T hath beeene wished  
(Christian and louing  
Reader) that as I have  
gane briefly thorrow the  
Commaundements and  
Articles of the faith, to  
set downe the true watch; so I would take  
some paines in like maner to go thorrow the  
Lords Prayer, so set downe the rule and sum  
of prayer, for the further perfecting and  
our better obseruynge the same watch. Wher-  
upon notwithstanding my great inabilitie,  
in respect of many of my bresthren, yet con-  
sidering the Lords former mercy, who  
shewes his power in weakeenesse, and that

by

## An exhortation.

by this motion of divers, bee seemes to re-  
quise my poore labour in this also: I haue  
attempted likewise to make triall herein:  
the better to enable the simpler, and to stirre  
up all sorts to this holy duty of prayer. That  
we may obtaine strength from the Lord, to  
keepe his Wash more faithfully, with innu-  
merable other benefites procured by the  
(same). And the rather weighing well into  
what dangerous times we are faine, Where-  
in the greatest part (as it is much to be fea-  
red) in such a declining to Atheisme, and  
generally to extreme coldnesse or luke-  
warmenesse, doe seldome or neuer pray pri-  
vatly, unlesse perhaps they vse the Lords  
prayer without understanding. And of  
those who vse to pray, some although they  
pray much, yet they do it very superstitious-  
ly, to the prouoking of the Lord, and hurt of  
their owne soules; in stead of receiving any  
true comfort therein, as all our Popish sort  
do. Others haue a desire to pray, but want  
ability or leasure, as all our yong and weake  
Christians. A third sort droope in their  
troubles, temptations and feares, and are at  
their wits ends, as Iacobsonnes, not know-  
ing what way to take, and so consume frib-  
bing.

ting and vexing themselves; or else at-  
tempt unlawfull meaneys for their relife  
and comfort. A fourth are afraid to use  
the Lords Prayer as a prayer, because they  
cannot comprehend the power and meaning  
of it in so short a forme. A fifth haue gone  
forth with our Saviour into the garden,  
promising and beginning to watch and  
pray, which yet through our long peace, ease  
and prosperity are faine asleepe. Another  
sort liue in monstrous sinnes, as in oppres-  
sion and unmercifull dealing, deceiptes, secret  
uncleannessesse and the like, without repen-  
tance; and yet imagine that they doe pray,  
that their prayers are accepted, and that  
they shal be heard in the day when they cry,  
deceiving their owne soules. A last sort, and  
those one onely and scarce to be found, abide  
therein with our Saviour, in watching,  
cries and teares; wrastling and weeping,  
as Jacob for the deadly malice and bloudy  
threats of Esau; holding up their handes  
with Moses against Amalecke, and also  
to pacifie the Lords wrath, that it may not  
be powred out upon his people, for all our  
grievous prouocations. To witnesse my loue  
therefore yet further to all these, and to all  
other

## An exhortation.

other the Lords people, I have thought it my dutie to offer this weake labor also unto the Church of God, commending the successe unto him who is onely wise, and worketh by what instruments it pleaseh him, and aboue all that wee are able to conceiue. Yet not before I had first communicated it unto some, much reverenced of all for their learning and pietie. Now I onely craue pardon to speake freely, to each of these sorts particularly.

I  
Hearken you  
that pray not  
at all.

And first to you that pray not at all, looke but upon the necessity of prayer, and consider well in what state you stand untill you both can and use to pray; that you are in state of damnation, having all things accursed unto you, and working your perdition; and that you but onely tarry for the execution of Gods vengeance; and then if God open your eies to see your selues & your danger, I shall not neede to call upon you. For, I know you will give no rest unto your eyes, untill yee both can and doe practise this dutie: nor that you will euer let day passe heereafter, but reserue some part of it from your pleasures and profits to bestow on the Lord in prayer, at least a morning and

and an Euening sacrifice.

For you that pray in an unknown tong,  
or without understanding, bee aduisid to  
spend no more labouer in vaine, deceivynge  
your owne soules. But learne of your Lord  
and Saviour to pray according to thist  
heauenly patern, wherin al true wisedome  
and comfort are to be found, and whiche he  
hath prescrived unto you to vse, if you bee  
any of his disciples; warranting you, that  
if you so aske you shal haue & then shal you  
 finde him to answere to your hearts desire,  
and to carry you into all his sauynge truthe.

And you that haue a desire to pray, but  
know not how to performe this duty aright  
I haue chiefly intended your good: Both to  
direct you for the things which are prin-  
cipally to be begged of vs, contained in the  
Lords prayer, the summe whereof I haue  
indeanoured to set downe plainly in these  
short formes, applying them to the times;  
and also to helpe you for the manner of ut-  
tering your requestis. And heerein I haue  
aymed at this specially that by daly prac-  
tise and meditation heerein, you may better  
attaine to the true understanding of the  
Lords prayer, and ever haue it in fresh me-  
morie.

2  
You that pray  
in an vnknow-  
en tongue.

3  
You that desire  
to pray.

more. which being the true perfection & pattern of all holy prayer, doth in the infinite wisedome of God comprehend whatsoever wee can aske. That so you having first gathered by wise obseruation in the watch, a true catalogue of your owne speciall sinnes and wants, together with the maine sinnes and wants of the Church and Land, may bee able of your selues both for matter and wordes, to make a most holy confession of sins, and powre forth your supplications according to your necessities, with comfort and assurance. I haue set them downe in foure severall formes, all containing the same matter: some more shortly, because of our weariness in the best thinges, and chiefly in this dutie of prayer, (thought of al other most necessary) the other somewhat more largely, for the fuller understanding of it, and the heads in the margents, for the better exerement bring thereof, or conceining the like. I haue set downe every forme more largely then others, to leade vs as by the hand to the practise beereof, each being a most large exposition of the former. Not intending to tie any necessitye ever to use one of these, (though it were much better

to use them or the like, than not to pray at all, or to pray unprofitably.) nor to use the whole over at large; although all the things therein comprised, are to be begged daily for our selves, or our bretheren: and we shall find wonderfull comfort whē we can so beg them with understanding; but to use those most which chiefly concerne our ſpecial necessity, & the necessities of the Church and our Land: all which may be referred to one of these six petitionis. As when we would pray for the glory of God, or to kindle the zeale of it in our hearts, or that hee would shew his glory in the preseruation of our King & Realmes, to use the firſt. For the Church of God and perfect unity therein, and againſt the proud enemies thereof; or to get more assurance that wee are true members of it, to use the ſecond petition. The thirde, for cheerefulneſſe in doing Gods will or ſubmission to the ſame. The fourth, for dependence on God, for the things of this life, and againſt all worldly cares. The fifth for forgiuenesse of ſinnes. The laſt, againſt dangers or feare of temptation, or any euill whatſoever. I haue laboured to ſet downe the heads ſo plainly in the margin, diſtinguiſhing

## An Exhortation

wishing them by figures, that every one  
that is desirous to learne, hauing but the  
seuerall parts of the Lords prayer in his  
minde, may meditate of them, happily at  
his worke, or as God gives any leasure. First  
marking how many thinges are chiefly to  
be learned in the Preface; then in each pe-  
tition; so in the conclusion. And secondly  
labouring withall to feele the need that he  
hath of them, our misery without them &  
our haippiness in enjoying them; stirring  
up his heart to a vehement desire of them.  
And then to trie how hee can pray of him-  
selfe according to the same order; using in  
the meane time the helpe of one of the pray-  
ers set downe, to get fit words: And with-  
all a daily meditation of his particular sins  
(chiefly those following his nature and  
course of life, with his principall wants,  
dangers, chaffisements and mercies recei-  
ued;) which will be the speediest teacher to  
the simplest to pray with true feeling and  
power. If you would yet wish further di-  
rection for the generall confession of sin,  
you may use the first and second helps in  
the Watch, of the miseries and bainousnes  
of sinne, Edit. 5. pag. 25. 30. If for an in-  
crease

crease in holinesse, the third helpe of the blessings following a holy conuersation, pag. 32. If for true comfort and thankes-giving; you may use the helpe of the Rules for direction and comfort in our examination, pag 35. All which with the graces whiche wee haue obtained in the Law, and promises whiche wee are assured of in the Gospel must needs cause the simplest to send forth most sweet prayers and thanksgivings unto the Lord. And so much for you that are desirous to pray.

Now to you that droop and faint under your severall troubles and temptations, not knowing what to doe, the Lord hath heere shewed you plainly what you should doe. Learne of Eliphias in Job. Acquaint your selues with your God, search your sinnes by the true triall. Make peace with him: then you may lift vp your face to God, and make your prayer unto him, and he will heare you. And his light shall shine vpon your waies. When others are cast downe you shall be lift vp, and God wil saue the humble person. Therfore continue in prayer, wrastling with him, let him not goe before he haue blessed

O      you,

4  
You that faint  
in your trou-  
bles

Job.32.27.

26.

87.  
Job.32.29.

## An exhortation.

you bee will certainly doe it: Proue and see. Onely waite upon the Lord in the way of rightcousnesse untill hee send you comfort; vsing all holy and warrantable meanees to helpe heerein, to serue his diuine and fathery prouidence. But be afraid of so much as euer thinking of any indirect course (as to doe but the least enuy to obtaine neuer so great a good) and much more of rebelling against the Lord or his Anointed, and that Authoritie which hee hath set ouer you: lest aboue all other your miseries, you bring upon you the terrors of an accusing conscience, and procure unto your selues most certaine woe and endlesse damnation. And thus much also for you that faint in your trials. If you desire further aduice, looke the Watch, pag. 167.

You that are afraid to vse the Lords prayer,

5

You that are afraid to vse the Lords prayer, because you cannot comprehend the meaning of it in so few wordes: and for that the multitude abuse it; accept my earnest indeauor to knit our hearts in one, both by assiting you, that you may haue the summe of the chief heads ever in fresh memory, as before your faces: and that those who abuse it without understanding

standing may learne a more holy use therof. If yet you say, that you cannot so comprehend the full meaning of it, and all things contained in it, the like you may say (as I take it) of euery severall petition thereof, and so we shoulde use none of them in our prayers at all.

For you beloued, that sometimes were fervent in prayer, but now are cold and heavy, or altogether fallen asleepe; I say not unto you, Awake; Behold from whence you are fallen and the danger wherin your selues and the Church of God stand continually, seeing our experience teacheth us that there is but a baire breddh betweene vs and death, especially if euer the Lord shoulde leaue his Anointed, our I O S I A H, the breath of our nostrils, for one minute, into the enemies hand: but only I put you in minde of the speech of our Sauour to his drowsie Disciples; Sleepe henceforth and take your rest. I beseech the Lord that I may never see that day. But what meane all our prodigious signes? and aboue all the worst, that almost all are \* fallen asleepe in the midst of such inueterate & deadly malice, with allsorts of grieuous sinnes, in-

6  
You that are fallen asleepe.

\* I desire to awake you by oft beating vpon this point.

## An Exhortation

creased to the uttermost, to prouoke the Lord; after so many bloody practises and terrible forewarnings sent of God so often & so graciously each after other, to prevent (if it may bee) the dreadfull execution of his most fierce wrath. What can we thinke of our so many late and so unwonted over-flowings? some of them in the middest and highest part of the Land, where the people are altogether secure, as not hauing the least thought of any danger by water, which together with the former, (principally the inundation of the raging seas) all must needs acknowledge to be the finger of God. Verily they cannot but presage some fearefull and speedy overflow of Gods vengeance unlesse we awake & strengthen the things that are ready to die. If our sinnes had beeene so increased in the dayes of popish blindnes, they had beeene nothing in respect; but now in such a glorious light (wherein all of vs haue beeene conuinced so many wayes; and subscribed in our hearts to the truthe of God: and also doe generally still iustifie the good way of God) that wee shoulde set our selues to trample under our feet all true piety and power of Godlinesse: basing

## to instant Prayer.

13

hating or scorning at all that so walke: how gracious, dutifull and blamelesse soe-  
uer they be. This must needes make our  
sinnes unmeasurable sinfull, and aboue  
the iniquities of all other people.

And you that imagine you pray, and are  
accepted of the Lord, and yet liue in your  
unmercifull oppression, or any other hainous  
sin; may it not wel be demanded of you,  
as the Lord doth of the people before the  
Captivity? Will you swear, lie, dissemble, op-  
pres, build your bouses with blood, commit  
adultery, drinke the blood of soules, & all o-  
ther evill. & yet cry, the temple of the Lord,  
we are the seruants of the Lord, and call  
upon his Name? Will the Lrd take a wic-  
ked man by the hand? Can the hypocrite  
call on God in the day of his aduersities?  
No, no, you deceiue your owne soules: you  
can never pray so as to be heard, untill you  
haue made peace with God by unfained  
repentance: and by Zacheus restitucion  
peace with men. Nay although you com-  
mit not halfe these sinnes, but liue in any  
on of them or other like, haue not the Lord  
said you shal surely die for it? What good  
then can your prayers doe, when the Lord

7.  
You that ima-  
gine you pray,  
and yet liue in  
hainous sinnes  
without repen-  
tance.  
*Ier. 7.9.10.*

*Eze. 18.10.11.*

O 3      turnes

## An Exhortation

Brou. 28.6.  
Prov. 1.24 25.  
26.

**8.**  
You that still  
continue with  
our Sauiour.

Deut. 20.1.2.3.  
1.Cbro. 25.2.

turnes away his eare (as from that which is abominable) and will laugh at your destruction: because you would not first hearken unto him to turne from your euill waies while hee stretched forth his handes unto you.

Therefore unto you my deere brethren of all sorts and degrees ) who haue continued with our Sauiour hitherto, in watching, prayers, and teares, and yet at length begin with Moses to faint, with long holding up your hands, or in danger thereof: I unfainedly desire of the Lord, that I may bee as Aaron or Hur, to helpe to confirme your weake hands and weary knees. Let not your hearts faint. The Lord our God is with vs while wee are with him. Let vs continue wrastling and weeping, and become somuch the more instant and importunate as the sinnes and dangers doe more increase: urging him euer with his owne glorie, with the pride of his enemies, and their blasphemies, if euer they shoulde prevail: together with his gracious promises, loue and former mercies, both to all his owne people in all ages, and especially towards our selues; declared hitherto in all our

our peace, prosperity, miraculous deline-  
rances, with continuance of the Gospell be-  
yond all expectation.

Ob that all in the Land fearing the  
Lord, and the tokens of his displeasure, had  
hearts to performe but these three duties  
to his heauenly Miesty !

First, that every one of vs would but  
learne to know our owne speciall faults and  
wants by carefull meditation in the Law,  
together with the sinnes and wants of the  
Church and Land, and so to consider each  
night how wee preuaile in reforming our  
selues; and then frame our prayers and  
thankesgiving accordingly. For each of our  
particular and principall sinnes are as Sa-  
tan that stood at Iehosuahs right hand,  
that our prayers cannot goe vp vnto the  
Lord. And of all other sortes, that every  
one whose consciences doe accuse them of  
cruelty towards their brethren, would  
take away that crying sinne of oppression,  
crying louder for vengeance then all the  
sinnes of the earth besides. That sin which  
brought the floud of waters when the earth  
was filled with cruelty: which brought in  
the fierce Babylonian, to oppresse & spoile

Three things  
wished at the  
hands of all  
fearing God.

I.  
Each to knowe  
and amend  
our speciall  
faults.

## An Exhortation

Ezey 5.8.9.

P'al.12.5.

Exod.22.

Deut.9.7.8.9.

10.11.

Ezek.14.14.

the great men in Indea and to make those  
goodly houses desolate, which had formerly  
beene built by the oppressions and spoiling  
of the poore. That which makes the poore  
to sigh being weary of their lynes , whose  
sighes the Lord must needs heare and a-  
wenge , when man regardeth them not.  
That sinne, which will so sturt up the bowels  
of the Lords mercy and compassion , that  
hee will shew vs no more mercie , but will  
reject all our prayers , because wee would  
haue no mercy of the poore ; no , though  
Noah, Iob, and Daniel were amongst vs,  
that they shoulde but save their owne soules.  
And so it must needs bring a feareful des-  
olation upon our sinfull nation, unlesse it be  
speedily redressed. Besides the blasphemies  
of the Idolatrous enemies of the Church of  
God, & their brags of their works of mercy  
and pitty ; thereby moouing the people to a  
discontentednesse , and to dislike of the re-  
ligion of the Lord: as being the breeder &  
nourisher of all such cruell and unmerci-  
full dealing; though even in this same blow-  
ay sinne , they bee as deepe as any other.

Secondly, that all would learne of our Sa-  
uiour to pray as hee hath commaunded. I  
haue

2

To learne of  
our Saviour to  
pray .

haue this confidant hope that the weakest Christian amongst vs, hauing a good hart, although he haue never bee neable to utter his requests to God for himselfe or Gods Church, would in few weekes (but following this poore direction) learne to pray in feeling with much comforte: and those who want good hearts, would by this practise obtaine them.

Thirdly, that we would all ioyn to pray according to the two first petitions, for the Church of God, our Prince and Realmes, with true unity therein, and against all the enemies of them. For then undoubtedly we shoulde neither need to feare the practises of Popes, Seminaries, nor diuels, nor yet all the enemies of the world; but onely stand still with Moses, and see what the Lord would still doe for vs. All the affiiculty is in these two, and therefore all Gods seruants are to bee more earnestly stirred up vnto them, and the rather for that striwing in them we shall preuaile in all, and obtaine the very desire of our soules, for that wee haue the promiser That seeking first the kingdome of God & his righteousness, all other things shall be cast vpon vs.

Happie

My hope of the  
simplest  
Learne but the  
briefe forme  
or the chiefe  
heads of the  
margines, and  
rie, making  
them your  
morning medi-  
tation.

3.

To pray accord-  
ing to the two  
first petitions  
chiefly.  
The fruit  
hereof

## An Exhortation

A further pre-  
sing the Ex-  
hortation to  
Prayer.

I.  
To them that  
live in plea-  
sures.

Happy shall they bee, whom the Lord sing-  
les out unto this worke, to be if it were but  
as one of Gedeons three hundred, for the  
perpetuall preseruation of the Church of  
God and their country. But for the rest,  
althrough they scape the Beare, yet a Lion  
shall teare them in peeces. For though they  
be deliverner with Gods seruants from the  
temporall iudgment, yet the eternall wrath  
of God doeth certaintly remaine for them.  
Wherefore give me leane to speake a little  
further unto your soules in this important  
busynesse, if I may awake but some of you.

You that spend your lives in pleasures,  
will you not bee perswaded to spend some  
few houres in this beauently worke, to talke  
with God for the saving your owne soules  
and the people of the Lord? Oh that you  
knew the unspeakeable sweetnesse that  
beerein you should finde; whereas in your  
vaine pleasures what can you looke for, but  
intolerable bitternesse in the end? will not  
all these increase the wrath against vs?  
whereas the changing them into prayers,  
with fasting and teares, would be as the sa-  
crifice of Noah, wherein the Lord would  
certainly smella favour of rest: And as  
the

the repentance of Nineuie, that bee that had compassion on the poore ignorant heathen, would much more cause his face to shine still more bright vpon vs, whom hee hath vouchsafed so long the profession of his name. Know it for certaine, as the Lord bath giuen any of you more of his outward blessings, and with them more time and meanes to serue him, so he lookes for so much more time at your hands to be spent in instant praiser, then of any other of the earth, & so must your account be. Do not the Popish sort, that liue in your bosomes obserue, besides your extreme irreligiousnes, how you never use to pray priuately, or with any deuotion? and are they not hereby hardened to like farre better of their owne blind superstition, wherein they spend so much time in prayer, though that kind of prayer be but vaine babling as the Scriptures beare witnesse? How will you answer your God for the bloud of so many soules as heereby perish? If you could be perswaded (which you will one day feele, either in this life, or when it is utterly too late) that these and all other your sinnes, wherein now is your felicitie, will bee as so many

swords

## An exhortation.

swords to pierce your poore soules, and so many diuels to torment you eternally; and your repentance and death altogether uncertaine: you durst not let one minute passe, but you would fall into bitter mourning for all your sinnes, and for your time so ill spent; and bee warned by our Saviour to begin to watch and pray, that you might escape all these miseries, that otherwise will certainly come vpon you.

2.  
To all kind of  
oppreffors and  
vnmercifull  
men.

DAN.4.24.

ESEY.1.16.17.  
18.19.20.

You also that haue filled your houses with the spoiles of the poore, and the earth with their cries, the crie of your sinnes is gone vp into the heauens, that the Lord iþreatneth to bee avenged forthwith. Let the counsell of Daniel to Nebuchadnezar bee acceptable unto you, if you will escape the decree that is comming forth against you. Breake off your sinnes by righteousness, and your iniquities by mercy towardes the poore. Repent & make restitution while you may. Cease to doe euill, learne to doe well, seeke iudgement, releeue the oppreſſed, iudge the fatherleſſe and defend the widow, as the Lord bids you by his Prophet. Then you may pray, and your prayers ſhall bee heard: though your finnes

sinnen were as crimson (that is, most bloudy sinnes) yet they shall bee made as white as snow. If yee consent and obey, yee shall eat the good things of the Land; but if yee refuse and bee rebellious, yee shall bee devoured with the sword; for the mouth of the Lord hath spoken it. Your oppressions which haue pressed downe the poore vnto the ground, will one day crush you into the bottome of hell, and will be a loade heavier then the whole earth vpon you: that you would gine all the world, if you had it, to be disburdened of them: And at your death the judgement threatened unto Ichoiakim shall surely light vpon you, that none shall lament or mourne for you, to say, Ah Lord, ah his glory; but all shall reioyce that the earth is eased of you; and your remembrance shall remaine most vile and loathsome to all posterity, as the memorie of other oppressors hath done before.

For you that could never spare so much as one houre from your worldly busynesses to priuate Prayer, when God opens your eyes to discerne the true profit hereof, aboue the other, and that hitherto you haue been

1w.33.18.39.

3.  
To the world-  
ling.

# An Exhortation

beene merely of the world , and wsterly without God ; how sooner you looke to your world'y businesse , you will looke to this businesse of the Lord , & set your selues times of praiser , which the gaining of the wrold cannot make you to forget .

4.  
To al that can-  
not pray of  
themselues,  
nor regard to  
learne.

Finaly , so many of you as can talke with men of any earthly matter , and make any request for this present life , for whatsoeuer you needez , and yet could never utter so much as one speech , no nor in secretes to your Father in heauen , nor make any one suppli- cation for any heauenly thing with feling ; how can you thinke that ever you were tou- ched with zeale of Gods glory or of his kingdome ? Or how can you imagine that you can be the children of the heauenly Fa- ther ; or haue any interest in the Lord and his Kingdome ? or be any thing but meere worldlings , sauoring onely the world and it alone your portion , hauing a world of miseries and torments remaining for you for euer ? Learne therefore to pray abone all ; you will finde this a treasure ten thou- sand times better then all your wealth and pleasures . For what you would haue this will vndoubtedly procure you , as farre as shall

## to instant Prayer.

23

shall be good; and whereas all the honours, pleasures, riches and friends in the world, can never give you any true contentment, nor adde one minute unto your life; this onely will fill your hearts in heauenly contentation, with abundant ioy and gladnesse and make you liue and reigne with Christ for ever in the heauens.

Now so many as acknowledge that thus indeed you ought both to watch and pray, & yet will but onely gine these the reading, without care to learn the practise of them, or happily hauing some good motions or purposes to put them forthwith in practise, or it may be, haue begune well, yet through your pleasures or worldly busynesse, or at least a carnall sloth and security shall leaue them off, and returne to your old courses; be warned from the Lord. For this will certainly be one further witnessesse and conuiction against you, than euer formerly you receyued. And much better it had beeene for you, that you had never seene this way of life, thus plainly and easilly set before you, and how you may either helpe to persue the whole, or at least escape your selues from the euils to come; then after you haue knowne

2  
To all that ac-  
knowledge the  
truth and ne-  
cessity, here-  
of,

## An Exhortation

knowne is, and subscribed in your hearts  
to the trueth and necessity of it, and  
happily put your hands to the plow, to  
ooke backe againe. Remember Lots wife;  
if you bee out of Sodome bee for your liues,  
untill you bee safe in Zoar: And being  
safe your selues, learne to be as importune  
with the Angell of the Covenant, when  
you but thinke of the sinnes of the Land,  
as faithfull Abraham was: comforting  
and encouraging your selues in this, that  
you are not alone but many with you; and  
that the Lord bath yet his tenne righteous  
left, in all quarters some, that mourne  
and cry for all the abominations. If in  
this attempt I have failed of that I doe de-  
sire, I humbly crave pardon; and also  
that my good will may bee accepted, in this  
endeavour intended chiefly to helpe the  
simple. Vouchsafe me your better direc-  
tion, and I shall willingly follow it. My de-  
sire is to labour herein also to bring this  
together with the Watch so more perfect-  
ion, if I shall finde it accepted, and that it  
may bring the least good to Gods Church;  
in which I desire not to liue one day longer  
then I may be some way profitable.

Concerning

Concerning the present necessity hereof, (that I may neither seeme ouerbolde, nor yet to fearefull of some grievous iudgement without cause) I desire of all sorts that you would examine it betwecne the Lord and your owne consciences (to whome I appcale, and which I know will witnes with me, when I shall stand before the great tribunall) your consciences I say, not asleepe in this deepe security, but either thorowly awaked by the Law, or as they were upon the instant of the discouery of the Gunne-powder plot; or at any time before any of our great deliuernances, fully accomplished in the midst of our extreme dangers. Remember but whether your hearts were not then as my heart is now; that if God had done with vs as hee then threatned, he had not beeene most righteous, and we iustly deserued it. Did not all hearts tremble in the acknowledgement of the truth of his Maiesties sacred speech in the Parliament house at that time? And who would not haue confessed in any of these dingers, that it had not beeene full time for each to haue betaken himselfe to this armour; to haue runne to God by instant

To them that are not persua-  
ded of such  
present ne-cess-  
ity of Prayer,  
but thinke me  
ouer fearfull

## An Exhortation

stant supplication, & stod vp in the breach,  
and for every one to haue learned to watch  
and pray? And must not our case since be  
farre more desperate, wee hauing recei-  
vd thus our thir'd most terrible admoniti-  
on, together with so many mercies still  
heaped upon vs? Let vs but thinke what  
we haue done since that time, to secure vs  
from the finall execution of his vengeance.  
Haue we not most fearefully increased the  
transgression, going still many degrees  
backwards, running from the Lord, and  
suncken deeper in our rebellion, in stead of  
turning to him, according to our oft pro-  
mises and his infinite mercy? Besides, our  
impudencie in sinning; and our eating  
up one another in every corner and each  
degree, racking all thinges to the utter-  
most farthing, and all commonly to  
maintaine all pride and all excesse; coun-  
tenancing the lewdest in every place, dis-  
gracing and treading upon the upright,  
that he that abstaines from euill maketh  
himselfe a prey. Let but the commonnesse  
of that one direfull and threatening sinne  
of quaffing beare witnesse, that sinne con-  
demned by the heathen, in Assuerus

Court

Court, in their greatest pompe and excesse  
that ever wee reade of, and registered in  
Gods booke for that cause. Although  
wee cannot imagine that euer it was  
practised in halfe so odious a manner, as  
it is ordinarily with vs every where, in  
scorning the Lord to his face, and sa-  
crificing to Satan. Our cloakes of ciui-  
lity will proue but Adams fig-leaves.  
Inquire of your owne hearts, whether  
this bee not the generall verdict of all  
whom God hath touched, or who retaine  
any of their ancient feelingz; yea, whe-  
ther the very blinde may not grope it;  
that there was never such a declining to  
all loosenesse, open profaneness and euен  
Atheisme, heard or red of in any age,  
where the Gospell was professed, nor  
that sinne was practised with so bigh a  
band. And then answere plainly, whe-  
ther the Lord may not iustly get himselfe  
glory of vs, in the declaration of his  
iustice, and the power of his wrath against  
our sinnes; seeing the riches of his mercies  
in sparing and deliuering vs, haue made  
vs so farre to exceed, as to denie the tokens  
of his wrath, and despise him to the face;

## An Exhortation

scorning and hating nothing so much as  
a holy care to serue him according to his  
will. Or what followes amongst men (even  
the most equall and mercifull) after the  
third admonition at most, but the due exe-  
cution and finall expulsion? And whether  
we have not iust cause to feare and seeke to  
pacifie his wrath: Yea whether he may not  
most righteously cause even vs his owne  
children to cry in feeling the miseries,  
which haue not cried out in seeing the ab-  
ominations, and seeking to pacifie him.  
And also whether he may not iustly pluck  
the world from vs, which hath so bewit-  
ched and plucked vs from him. And to con-  
clude, whether it bee not much better that  
we each awake and meeke him in time with  
intreaty of peace, because he is so mercifull,  
then to bee awaked of him and cry day  
and night (as his people in the Captivity)  
when it is too late, and hee will shew noe  
more mercy untill his worke bee accom-  
plished upon vs. Thus hauing presumed  
in this second part also, to testifie my  
heart and my earnest desire of a bea-  
utiful union, and all happinesse to Gods  
Church, and this our Nation, I take my  
leave;

leauue: with my instant praiers, that all  
Gods seruants may haue their eyes open,  
to see the necessity of this worke aboue all o-  
ther, and their harts prepared to set them-  
selues forthwith heareunto: which hath  
made me the longer in perswading vnto  
it. The whole successe I leauue to his heauen-  
ly Maiesty, whose this worke is, and who  
hath long called vs all vnto the practise of  
it, looking and wondring that so few haue  
come to helpe in it, and whose onely arme  
hath helped vs hitherto, and will  
for ever, if wee can but  
onely crie vnto him  
as wee ought.

*Esay.63.5.  
Ezek.22.30.  
Judg.5.23.*

105. *TOVISTI JUODAIS*

laudis dicitur etiam in aliis  
temporibus. Atque in tempore  
eiusdem habet sensus: "Cura nos  
deinde platerumque et ceteris  
et deinde ceteris". Cura nos  
deinde platerumque et ceteris  
et deinde ceteris. Cura nos  
deinde platerumque et ceteris  
et deinde ceteris. Cura nos  
deinde platerumque et ceteris  
et deinde ceteris. Cura nos  
deinde platerumque et ceteris  
et deinde ceteris. Cura nos  
deinde platerumque et ceteris  
et deinde ceteris.

106. *MERITA*



## THREE PRINCIPALL POINT S TO BE FIRST LEAR NED AND FELT

Of euery poore Christian, that  
intendes to helpe in this  
worke of Prayer.

The summe wheroft being in our harts,  
*will bee as a continuall spurre and  
preparatiue to Prayer, and  
as the life and soule  
thereof.*

1. *The necessitie of Prayer.*
2. *The speciall properties of them that can Pray.*
3. *The power of Prayer rightly perrformed.*

### THE NECESSITIE OF PRAYER.



Ithout this constant  
practise wee can never  
giue God his due glory,  
which is the maine end,  
both of our creation,  
redemption, and of all

P 4      his

I  
Without this  
we cannot  
giue the Lord  
his due glory.

his mercies, yea of our whole life: for hereby we acknowledge that we haue receiuied and seeke all good things only from him : that wee depend on him, and giue all glory to him alone.

2

We can neither be assured  
that we are  
Gods children  
nor that we  
haue right to  
any creature.  
*Rom.8.15.16.*  
*Gal.4.6.*

3  
All things  
worke to our  
damnation  
without praiser  
*1.Tim.4.5.*  
*Pro.16.4.*

4  
We cannot  
ooke to ob-  
tain any thing  
as a blessing,  
nor to turne a-  
way any euill.  
*3.1.ii.7.7.*  
*I.2.ii.3.2.3.*

2 We can neuer come to any assur-  
rance that we are in the fauor of God,  
or his children, before we make con-  
science to practise this duty daily: for  
the spirit of prayer ( which makes  
vs to pray with sighes and grones ) is  
the earnest and seale of our adoption:  
and is giuen vnto vs so soone as euer  
Christ is made ours by faith: and there-  
fore in the meane time wee stand in  
state of damnation, and are theeues  
and vsurpers of that which we haue.

3 WEE can haue no comfort that  
the things which wee enjoy shall be to  
our saluation: but to increase and seale  
vp our condemnation, seeing they are  
onely sanctified by the Word and  
Prayer, and for that we receive them  
without giuing the Lord his due glory.

4 We cannot looke to obtaine a-  
ny one thing as a blessing, of all those  
things which our Sauiour hath taught

vs to pray for: nor to turne away any one euill but by prayer: for God hath ordained this to bee the onely hand hereunto, saying, Aske, and yee shall haue.

5 Seeing euery worldling can speake to his friend for worldly things, and every childe can and vseth to run to his louing father, making his mone and requests for whatsoeuer he would haue, how can wee imagine, that God is our heauenly and tender Father, or wee any thing but meere earth-wormes and worldlings, vntill we vs to runne vnto him daily to beg of him heauenly thinges, which wee continually and principally stand in need of?

6 If wee will be saued, wee must pray, seeing our Lord and Sauiour, (who will saue onely those that obey him, and destroy all the rest) hath so oft charged vs to pray continually, as the importunate widow: teaching vs also so plainly how to pray, leading vs by the hand, if we wil be guided by him and made vs such gracious promises if wee will pray: and contrarily descri-  
b

5  
We are else  
but meere  
worldlings fee-  
ling no want,  
nor able to  
speake of any  
thing else.  
*Rom.8.5.*

6  
Otherwise we  
cannot be sa-  
ued

*Luk.18.1.*  
*Mattb.6.9.*

*Psal. 14.4.  
Ier. 10.25.*

7  
The Lord calls  
vs all to step  
into the breach  
with *Moses.*  
*Ex. 22.30.*

\* At the in-  
tended inua-  
sion.

The death of  
Queene *Eliza-  
beth.*

The gunpow-  
der plot.

## *The necessarie*

bing the accursed Atheists to bee such  
as call not vpon his Name.

7 Lastly, the Lord our mercifull  
God, at this time especially calls vs all  
that are in any fauor with his Maiesty,  
to steppe vp into the breach to stay his  
hand for being auenged for the gene-  
rall ouerflow of iniquitie in all estates.  
Concerning which all naturall men  
could say long agoe, that God must  
needes bring some terrible plague vp-  
on our nation, without speedie repen-  
tance: which indeed hee had done sun-  
dry times since, (but \* thrice aboue  
all other, neuer to bee forgotten) had  
not his hand beene wonderfully staied:  
Vve notwithstanding in stead of re-  
penting, hauing growne much worse  
in every kinde of iniquitie, being now  
become not onely secure, but also  
hardned in all our euill courses, to  
make bat a sport of sinne, and a scorne  
of all those who make any conscience  
to walke in the wayes of the Lord:  
Whereby our sinne must needs be in-  
creased to the vttermost. And much  
more considering the Lords most mi-  
raculous

raculous deliuernces of vs , his continuall threatnings and admonitions by his seruants proclayming his wrath, warrings from heauen and earth: a continued pestilence for so many yeares together , visiting euery corner of our Land ; the raging of the windes and waters , to such a terroure and desolation : the sword set to our very hearts: the graue prepared for vs by oure enemies; yet wee delinered , and sundrie of them throwne in as our ransome. Now after all this , and that in the cleerelight of the Gospelly , with innumerable mercies besides, and sundry promises of our amendment, we waxing stil worse and worse, & now without all hope of recovery , how can it be but the Lord must needs wax weary with forbearing? or what comfort can be left vs but onely the instant prayers of Gods faithful seruants, either to stay his hand still , or to secure vs to be hid in the euill day? If all this cannot awake vs , yet this one thing well considered , will vndoubtedly rouze vs , as the certainest euidence of vengeance approaching

Reade with  
reuerence the  
Prophet Iere-  
my, with the  
rest who liued  
hard before  
the captiuit  
euuen in Isaias  
daies, and comp-  
are times with  
times, and it  
will make vs  
cry instantly to  
God day and  
night.

approching, that those enemies by whom he hath so oft threatned vs to avenge his quarrell, and whom wee all know by long experiece to thirst most greedily after our bloud, are againe increased in number, pride and malice, after the time that wee had thought them vtterly quashed for euer rising, or once daring to shew their faces againe. So that we knowing their holy father, the bloody positions, Machiauellian plots and practises of their cursed religion in all countries, wee must needs see our selves in imminent danger of vtter destruction euerie houre, more then that mighty arme shall still protect vs, which wee see to be iustly stretched out against vs for our sinnes, and the power of prayer which hitherto hath staied it, to be fearefully abated.

THE



THE SPECIALL PRO-  
PERTIES OF THEM  
that can Pray : evidently  
grounded out of the Lords  
P R A Y E R.

**S**Ioſuſ told the people, that they could not ſerue the Lord; ſo euery one cannot pray. The blinde man could ſay, we know that God heareth not ſinners ; but if a ny man bee a worſhipper of God, and doth his will, him heareth he. According to that of Salomon : Hee that turneth away his eare from hearing the Law, euен his prayer ſhall be abhominalle. And Dauid ſaith: if I regard wickedneſſe in my heart, the Lord will not heare me. But (ſaith he) the eye of the Lord is vpon the righteous , and his eare is open vnto their crie. Those therefore that will pray with power and

Eueryone  
cannot pray.  
*Iof.24.19.*  
*Job.9.31.*

*Pro.18.9.*

*Pſal.66.18.*

*Pſal.34.15.*

*The necessitie*

and assurance, must bee qualified with all these graces: at least striuing after them.

I

Wee must bee  
children of  
childlike affec-  
tions toward  
our heauenly  
Father, and a-  
ble to call him  
Father.  
*Rom.8.15.*

2

We must come  
in faith, onely  
in Christ, & in  
a true sense of  
our owne vn-  
worthynesse.

3

Wee must bee the children of God , borne anew by his word and spi-  
rit, hauing some assurance of his fauor,  
and a desire to grow therein ; carrying  
alwayes childlike affections to his  
Majesty. For wee must come to him as  
to our deare Father , and bee able by  
the Spirit of adoption to cal him *Abba*,  
oh Father.

Wee must ever come vnto our  
Father only through his beloued Son,  
by whom wee are reconciled, made his  
chidren, and kept in his fauour: And  
withall in a true sense of our vnwor-  
thynesse to bee called his children , or  
make any request vnto him. And so we  
must make our petitions onely in the  
name of this our Lord and Sauiour, in  
whom alone our Father is well plea-  
sed : begging in faith (that is) in full  
assurance to be heard for Christes me-  
rit , in whatsoeuer wee request of our  
tender Father.

Wee must come in all humility  
before

before his heauenly Maiesty, reme-  
bring wee are but dust and ashes ; yet  
ful of heauenly affections; able in some  
measure to lift vp our hearts vnto him,  
and to be only conuersant with him in  
the heauens for the time of prayer  
principally ; hauing all our thoughts  
separated from the earth and all earthly  
cogitations : because we speake to our  
Father which is in heauen,

4 Wee must bee brethren of bro-  
therly and tender heartes towarde all  
the children of our heauenly Father,  
that is, towards all those who soundly  
professe the Gospell of Christ in word  
& conuersation. Because our heauenly  
Father will haue vs hereby both to de-  
clare and increase our loue ; praying  
all one for another, and in the name  
of all, as deere brethren, and feeling  
members : crying earnestly for all, Our  
Father.

5 Wee must bee such as are zeal-  
lous for the glory of our heauenly Fa-  
ther, desirous both to beholde his glo-  
ry, shining brightly in all his workes,  
and chiefly in his heauenly word. And  
such

In al humility,  
being but dust  
and ashes ; yet  
with our hearts  
lift vp to hea-  
uen.

4  
Wee must bee  
brethren ten-  
derly affected  
towards all the  
children of our  
heauenly Fa-  
ther.

5  
Zealous of our  
Fathers glory  
aboue althings  
in the world.

*The speciall properties*

such as labour to drawe all others to a like reuerend admiration thereof: making this the end of all our indeauours, that our heauenly Father may bee honoured: and casting all our thoughtes which way we may gaine him any glory. Such as are more afraid of dishonoring him any way, or offending him euen in our thoughts, then any euil that can befall vs in the world: and such as vse to mourne for all the dishonours done vnto his heauenly Maiesty, that we may euer both truly begin and end our prayers with this feruent desire: That his great name may be glorified, because all Kingdome, power and glory are onely his for euer.

6 Such as first seeke his Kingdome and the righteousnesse of it; that is, the inlargement of the Church wherein Christ reigneſ and is magnified, and so the spreading of his true religion, and of all the meanes belonging to the conuersion and sauing of his elect with the vtter ouerthrow of all false religion and vngodlinesſe, whereby Satan and Antichrist doe reigne, vſing all diligence

6  
Seeking first  
the Kingdome  
of heauen and  
the righteousnesſe thereof.

gence for sauing our selues and others. And also such as long and waite for the comming of our Lord and Sauiour Iesus Christ. Otherwise, how we can pray in trueth, Let thy Kingdome come?

7 Wee must bee of an holy conuersation, as the loyall subiects of this Kingdome, striuing to know the will of our heauenly Father, in all things which concerne vs: such as make conscience of every tittle of his word, as *Noah* and *Moses*: who in all things as the Lord bad them, so did they: able to say as *David*, *I am heere Lord to doe thy will*, I am desirous to doe it as cheerfully as the Angels in heauen. Such as are ready with *Abraham* to leaue all at the Lords commaundement, and offer vp whatsoeuer is dearest vnto vs in the world; and to receiue any triall with patience and thankfulnesse. And with *Paul*, not onely ready to be bound but to die at Ierusalem for the name of Iesus. Or else we can neuer pray in sincerity, Thy will be done in earth as it is in heauen:

7  
Making con-  
science of eue-  
ry tittle of the  
will and word  
of the Lord.

*The speciall properties*

8

Labouring to  
depend wholly  
on the Lords  
prouidence  
and protec-  
tion.

Such also as labour to depend  
wholy vpon the Lordes Fatherly pro-  
uidence, and watchfull protection,  
for this life, and all the comforts of it:  
in a feeling of our owne naturall frail-  
tie; that if he but take away our breath  
we are gone, and cannot of our selues  
continuue one minute. And withall,  
such as haue some sense, that wee are  
neither worthy of, nor able of our  
selues to get the least crumme of bread,  
much lesse to cause it to doe vs any  
good; and therefore such as vs to beg  
it every day from our heauenly Father,  
and that as well for the poore as for  
our selues, being liuely touched with  
their miseries. Such as are desirous to  
imploy that which hee bestowes vpon  
vs, to his glory and the good of his  
children; labouring (as *Jacob* and *Paul*)  
if wee haue but bread to bee therewith  
content. Such as neither trust in the a-  
bundance of meanes, nor faint in the  
want of them; but onely vs all meanes  
appointed, nor faint in the want of the  
but onely vs all meanes appointed to  
serue his diuine & fatherly prouidence,

casting

casting al the care for the successe vpon him alone, being assured that he cannot faile vs, so farre as may stand with his owne glory and the good of vs his people. Without this wee can never pray aright; Giue vs this day our daily bread.

9 WEE must be such as vse to trauell vnder the burden of all our sinnes, especially our presumptuous and scandalous sinnes; in the sense both of the multitude and hainousnesse of them, and also our misery by them, vntill we be thorowly washed from them in the blood of Iesus Christ; as hauing no other meanes of deliuery or satisfaction. And such as feele with *Paul* the corruption of our nature, and our daily infirmities to be as a death vnto vs, and hereupon vse to cry instantly in the eares of the Lord: Forgiue vs our trespasses; never giuing him ouer vntill we obtaine this assurance.

10 WEE must bee void of malice, and such as vse to pray for our very enemies: and are ready to doe them any kindnessse, whereby to gaine them to

9  
Trauelling vnder the burden  
of our sinnes.

10  
Void of malice  
vsing to pray  
for our ene-  
mies.

*The speciall properties.*

Christ, or leaue them more without excuse. Because then we haue this assurance to be forgiuen, and not else; neither can we say in truth, Forgiue vs our trespasses, as we forgiue them that trespass against vs: but pray for a curse vpon our selues.

II  
Fearing alwayes, and watching lest we should fall into temptation, so suspēting all our wayes.

III. Wee must be such as desire to haue a continuall sense of the danger we standing, of falling into some sinne euery houre, to the dishonour of our heauenly father, and so the prouoking of his displeasure, with innumerablie euils following thereupon, through the deadly malice and subtilitie of Satan, who hath the aduantage of our corrupt nature, and all things in the world to beguile vs; fearing alwayes lest for our sinnes the Lord should leaue vs in his hand: and thereupon such as are carefull to keepe our rankes, and the watch of the Lord. That wee may continually pray in feeling, Leade vs not into temptation, but deliuere vs from euill.

IV. Such as strive to carry alwayes a reverent and thankfull acknowledgement

of  
allamē to bīō  
vīq qīq  
12  
Acknowledg  
ing euer his fo-

meant of his absolute Kingdome, power  
and soueraigntie ouer all creatures,  
that he ouerrules both the rage of men  
and diuels, and all other things in hea-  
uen and earth, disposing all to his own  
glory, and the saluation of his obedient  
Subiects and Children; that we may be  
euer able to sound foorth with thank-  
fulness, For thine is the Kingdome,  
power and glorie for euer and euer.

13 Lastly, we must bee such true  
beleeuers, as being assured that hee  
will graunt all that we begge, as shall  
bee most for his owne glorie, and the  
greatest good of his elect, doe rest our  
selues wholly vpon his fatherly loue in

Christ, being able in thankfulness  
euer to say: Amen, Lord  
let it be so, as wee doe  
assure our hearts it  
shall be.

ueraignty, and  
how he dispo-  
seth all for his  
own glory and  
the good of his  
elect.

13 Able in true  
faith with  
thankfulness  
to say Amen.



## THE POWER OF TRUE PRAYER.

I  
To giue vs as-  
surance of  
Gods fauour.  
*Rom.10.12.*  
*Rom.8.15.16.*  
26.  
*2.Cor.1.22.*

2  
To haue all  
things sancti-  
fied vnto vs.

3  
To obtaine  
whatsoever we  
so pray for.



When we are such found  
Christians , and vse to  
pray in this manner , we  
shall haue a certaine as-  
surance that wee are  
Gods children , and in his fauour , and  
such as shall be saued vndoubtedly . For  
this is the Lords seale , and the earnest  
of our inheritance .

2 Wee shall haue a comfortable  
and sanctified vse of al things we enioy .  
*1.Tim.4.5.*

3 Wee shall bee sure to obtaine  
whatsoever hee hath taught vs to pray  
for : so farre as shall be for his owne glo-  
ry and our good . For the very forme  
of prayer containes a most gracious  
promise

promise, that so asking wee shall obtaine : otherwise our Sauiour would neuer haue taught vs to pray so , assuring vs that if we aske in faith wee shall haue, and that according to our faith it shall be done vnto vs.

4 The feruent prayers of a few of vs , being such as are described , shall doe more for turning away any iudgement from the Church; for discouering and ouerthrowing the deepest plots of Gods enemies , or for procuring any blessing to our Land , then many of our valiantest souldiers and wisest politians can : or then many thousands of our enemies , and hundred thousands of the wicked ioyning with them in prouoking the Lord by their sinnes , can doe to bring a iudgement vpon vs . For we know how many times that one *Moses* staled the Lords hand, that he could not destroy his people : and also that *Elijah* was the chariots and horsemen of Israel , yet were they men subiect to like passions that we are . Our God is still the same of infinite compassion : and therefore

4

For the turning away any judgement from our Land or procuring any blessing.

looke what Gods seruants haue beeene  
formerly able to doe by their prayers,  
the same shall wee doe still , so farre as  
shall be necessary , if we striue to walke  
in their steps . So that we haue no cause  
to feare , sith one of them alone could  
so farre preuaile with the Lord , but  
that many of vs ioyning as an army to  
compasse the Lord about with our  
prayers and teares , may much more ,  
ouercome his heauenly Maiestie , if our  
hearts and hand be steadie with *Moses*.  
And so much the more , for that hee  
hath shewed such tokens of his com-  
passion and loue towardes his chosen  
flocke amongst vs , as neuer in any age  
more. But aboue all , for that he now  
calleth vs to stand vp in the breach a-  
gainst the enemy . Now that ( besides  
the Angell of the Lord stil destroying ,  
and the dearth grieuously increasing )  
the bloody enemie doth beginne to  
breake out into such intollerable insol-  
lency , not onely with *Goliab* to raile  
vpon the Host of the liuing God ; but  
also with proud *Sanechersb* and *Rabsba-*  
*key* to reuile the anointed of the Lord ,  
seeking

1.Sam.17.36.

Ezey.37.3.4.

seeking thereby to weaken the hands, and to alienate the heartes of all Gods people from them. Let vs all at length set to this worke. Those whome the Lord hath fitted to vse the pen, hee calles them now to vse it: the rest of vs he calles to our weapons, to prayers and teares. He expects now all his seruants every one to holde vp our hands against their blasphemies, and to moue his Maiestie in compassion to pardon vs, & for his owne glory now to take our partes, and to mainteine his own cause and quarrell against the proud enemy. And that wee should doe this the more confidently, he hath assured vs by so long and so happy expeirience, that the innocent shall deliuer the Iland: and hath shewed vs, that fasting and prayer vanquisheth the very diuels, and therefore it will confound and bring to nothing the deepest and most hellish stratagemes. And yet more also, for that he hath manifested himselfe as plainly to accept our publike prayer and fasting, as hee did to *Iehosaphat* praying against the Ammonites and Moabites: and also

16.23.17.

Mat. 17.20.21.

2. Chro. 30.3.16.

17.20.21.22.

etc.

*Dent. 30.1.3.4.*  
*Heb.12.13.*

*Esay.37.14.15.*  
*16.17.etc.*

*Ezek.14.14.*  
*Zeph.3.3.*  
*Esay.8.14.*

our secret cries , to ouerthrow the bloudy conspirators , as euer he did in the dayes of *Hester* against wicked *Ham-an*. Therefore let vs all that feare the Lord, most cheerefully each incourage others to this duty , so confirming the weake hands and weary knees ; each to humble our selues in secret , & with holy *Hezekiah* and *Esay* stretch out our hands , and spread their blasphemies before his glorious Maiesty . For then although the Lords decree should bee gone forth against vs for all our exceeding prouocations , and that he would not spare the whole Land at our prayers , / whereof notwithstanding wee may haue strong hope to the contrary for their intolerable pride and blasphemies , especially if wee can but finde our hearts feruently set to this duty of prayer , yet we shall each of vs thus seeking the Lord , saue our owne soules , & the Lord will be vnto vs as a sanctuary . Wheras otherwise if such a iudg-  
ment come vpon vs , as hath beene so often almost fully executed( which the Lord in mercy still saue vs from,) wee  
are

are every one accessarie to it, who haue  
not sought in time to turne it away:  
wee are also accursed with Meroz, be-  
cause wee came not to helpe the Lord  
against the Mighty. And so shall wee  
finde nothjng but feare & an euil con-  
science to chase vs. But on the contra-  
rie we shall bee strong and couragious  
as Lions whatsoeuer come to passe:  
knowing that euen in the middest of  
the fire there hee will bee with vs, that  
the flame shal not so much as kindle on  
vs, and also in the flouds, that they shall  
not come neere vs, more then he  
will dispose for his own ex-  
ceeding glory and our  
endlesse comfort.

*Judg.5.23.*

*Prs.28.1*

*Ezay.43.1-2.3.*



A



## A M O S T H E A V E N L Y

*And sure rule according to the whole  
Lords Prayer in order : whereby  
we may grow to strong assu-  
rance and much power  
in Prayer.*



\* Let the de-  
fire of the two  
first petitions  
be euer in thy  
heart , and beg  
al other things  
for them only,  
as being the  
end of all; then  
shalt thou be  
each way most  
blessed, and  
ask what thou  
wilt so, and  
thou shalt re-  
ceive it.

Iue alwayes as an obe-  
dient childe, in the eye  
of thy heauenly Fa-  
ther. Bee humbled in  
the reverence of his  
most holy and glori-  
ous Maesticie, and in the sense of thine  
owne vilenesse and vnworthiness to  
be called his childe: longing vntill hee  
take thee vnto himselfe into the hea-  
uenes. Study what way thou maist\* ho-  
nour him most ia the meane time : and  
that first by yeelding all obedience to  
the Lawes of his Kingdome , and gay-  
ning more thereunto. Attend conti-  
nually

nually what his diuine wil and pleasure  
is concerning thee , chiefly in thy par-  
ticular calling , and the charge com-  
mitted vnto thee. Then thou shalt sure-  
ly finde him God al-sufficient vnto  
thee. Thou shalt see him more tender  
ouer thee than euer was father or mo-  
ther, performing vnto thee all his pro-  
mises according to all thy petitions,  
for this and for the better life : and seal-  
ing vnto thee a plentifull assurance of  
the free pardon of all thy sinnes in the  
blood of his Sonne Iesus Christ : and  
that hee will saue thee from the temp-  
ter , and all euill , that they shall not  
hurt thee. That thou shalt be able with  
all ioy and thankfulnessse to acknow-  
ledge vpon happy experience his abso-  
lute Kingdome and power , and so to  
sound forth vnto him continually with  
all his holy Adgels, all glory, praise and  
dominion , testyngh thy selfe most fully  
satysfied in his onely loue and fauour  
for euer and euer





THE SVMME OF ALL  
IN OTHER WORDS, MOST  
plainly for the vnderstanding  
*of the simpleſt.*



Bſerue diligently the Watch of the Lord. In-deuour to grow daily in the practise of euery Commaundement, and faith in all his promises. Keepe withall in thy heart a Catalogue or ſhort ſum of thine owne chiefe ſinnes, wants and infirmities, together with the maine finnes and wants of the Land, and the tokens of the Lords wrath due therevnto, which thou haſt gathered by wiſe obſeruation according to the rule of the Watch. Set also before thee the infinitenesse of the Lords loue and compassion towards hiſ, with hiſ ſpeciall fauours towards thy ſelſe, and then pray feruently in faith to thy heauenly Father, looking ſtedfastly at Iefus

*The same rule*

Iesus Christ thy Sauiour: crying onely  
in zeale for his glory and Kingdome;  
and thou shalt bee able to pierce the  
heauens, to preuaile with God as *Iacob*,  
and much more with men: and  
finde by happy experience the truth of  
that promise, that before thou callest,  
God will answere: and whilest thou  
speakest, he will heare.

*Most shortly.*



Aalke in the way of life, ha-  
ving thiae eye at thy tender  
Father: pray according to  
the heauenly patterne giuen  
thee by thy Sauiour, and thou shalt  
bee able to say as *Dauid*: When I crie,  
mine enemis shall bee turned backe,  
this I know for God is with mee. For  
be yee sure that the Lord hath chosen  
to himselfe a godly man; the Lord will  
heare when I call vnto him.

Aboue all: Pray, Hallowed bee thy  
name, Let thy Kingdome come, watch  
pray, and beleue, and thou shalt see it.  
*Mat.6.33. Psal.105.4. Mat.21.22.*

SHORT

*Psal.56.9.*

*Psal.4.3.*



S H O R T D I R E C T I -  
O N S T O G V I D E P O O R E  
Christians how to vse the pray-  
ers following, to learne  
by them to pray of  
themselves.

**T**o resolute to get the pro-  
perties of him that can  
pray, that is, to learne  
first of our Sauicur how  
to watch, or neuer to  
thinke of learning how to pray: for  
vntill this time our prayer is turned  
into sinne.

2 To settle in the heart a true,  
constant, and lawfull apprehension  
of the Maiesty of God, which must  
euer bee before the eyes of our minds,  
and how to come vnto him in Christ.

3 To esteeme of this gift of prayer  
as the treasure hid, more worth than  
all gold: for that, what noe gold can

R buy

I  
To learne to  
watch.

3  
To esteeme  
this gift aboue  
all gold.

*Short directions how*

He that esteemeth not thus  
of it, can neuer looke for  
it.

4  
To vse daily  
the shortest  
forme, to get  
the heads.

5  
To looke vpon  
the thing to be  
asked, marke  
how it is asked  
trie how we  
could aske it  
our selues.

buy, this will giue, euен whatsoeuer  
wee stand in need of: Besides all other  
vertues of it: And therefore to be wil-  
ling, if it were to part withall for it: and  
much more to resolute to bestow some  
paines every day for the attaining of it  
vntill we haue surely made it our own.

4 To vse daily, first the shortest  
form of the Lords Prayer expounded;  
which is set first, and as it is in the  
booke, to get all the heads of prayer  
thereby: To practise this vntill wee  
haue learned it, and can begin to pray  
of our selues. This once gotten, all  
the hardnesse is past. It may be gotten  
in a very short space, where there is a  
willing minde.

5 In learning to pray of our selues,  
to looke first vpon the head or thing  
to be asked: and then to marke how it  
is begged in the prayers ouer against it:  
After to lay our hand vpon the pray-  
ers, and looke onely vpon the thing  
to bee asked, and trie how wee could  
aske it our selues; labouring ouer to  
haue a feeling of the need wee stand in  
of it, and of our owne vnworthynesse  
and danger.

6 If

6 If wee haue in our minde the thing to be asked, and a feeling of our need of it, our happinesse in inioyng it; our miserie without it, and our vnworthynesse of it : then looking at the Lord in his Sonne,desirous to begge it of him , bee will giue wordes to vtter our minde.

7 To learne the heads in order, marking how many things are begged in the preface; how many in each petition, how many in the conclusion, so to bee able of a sudden to turne to any of them to bee helped by them. And to labour most in those wherein we most finde our vnabilitie, and also our owne necessitie, and of the Church of God.

Summe  
of all.

1.	Watch.
2.	Apprehend and adore.
3.	Valew.
4.	Use the short forme.
5.	Learne each day some- thing.
6.	Feele and beleue.
7.	Trie.

Trial in two or three requests wil as-

R 2                  sure

6  
Ifwe haue the  
thing to be  
begged in our  
hearts;the Lord  
will giue wordes

7  
To learne in  
order: to labou  
most where it  
doth most con-  
cerne vs.

sure you, and incourage you to al.  
The labour short, benefit inualuable.  
Marke the head; meditate the prayer  
against it : Tric.

*A generall direction for all Prayer,  
to make vs crie to Gd in  
Christ.*

In all our prayers let vs looke first at  
the Lord and his holinesse, and what  
holinesse hee requireth in vs : and then  
let vs looke to our selues, our owne  
contrary vilenesse , with our vnwor-  
thyngesse of that which we begge, and  
also our danger and necessitie :  
This will inable vs to  
cry instantly in  
Christ.



A MOST SHORT FORME  
OF PRAYER, ACCORDING  
to the patterne of the Lords Prayer,  
containing all the chiefe heads of Prayer;  
to be first learned and vsed of wea-  
ker Christians, which are desirous  
to learne to pray of themselues ac-  
cording to the directions gi-  
uen: which once gotten  
the rest will be easie.

*Vr Father, &c.]* Oh most  
holy God, wee sinfull dust  
and ashes, dare not of ou-  
selues lift vp our eies to hea-  
uen; yet in thy Sonne our Sauiour we  
come boldly to the throne of thy  
grace. Wee give thee thankes for our  
happy estate, that thou haist made vs  
thy children in him, when wee were  
children of wrath and thine enemies.  
Confirme in vs this assurance, by fra-

R. 3. ming

ming vs daily more and more to the  
image of thy Sonne; and making vs  
to increase in loue to thy children, and  
in all heauenly affections and conuer-  
sation.

*Hallowed be, &c.]* Grant vs (Oh Fa-  
ther) to hallow thy great name, by  
seeking thy glory in all things. Make  
vs able to behold and set forth thy glo-  
ry shining in all thy workes. Teach vs  
which way wee may most honour thee  
whilst wee remaine here, and to set  
our hearts wholly thereunto. Cause vs  
to magnifie thy power and mercy in  
sauing vs and in confounding the plots  
of thine and our enemies. Keepe vs  
from taking any part of thy glory to  
our selues. Let vs account it our grea-  
test honour to honour thee, and bee  
ever afraide of dishonouring thee any  
way. Gue vs the zeale of *L*ust for all  
the dishonours done to thee. Vouch-  
safe vs true Christian boldnesse, euer  
to acknowledge thee, and to auouch  
euery part of thy truth, that we may be  
acknowledged of thee before all men  
and Angels.

*Thy Kingdome come.] Aduance thy  
glory, by the comming of thy King-  
dome, in giuing a free course to thy  
Gospel: Make it powerfull in all pla-  
ces, to gather and saue thine elect, and  
to destroy the Kingdome of Sathan.  
Raise vp Kings and Queenes for nur-  
sing Fathers and Mothers to thy poore  
children. Let them account this and  
the holding vp of the Scepter of thy  
Sonne to bee their chiefeſt dignitie.  
Vouchſafe all Magistrates the ſame  
hearts. Give Pastors to thy Church  
furnished with gifts to gather and feed  
thy little flocke. Awaken all the vn-  
conſionable, that they may remem-  
ber their account. Cast out Antichrift  
with all that belongeth vnto him; and  
deface all the prints of his bloody Ido-  
latry. Grant a holy vniuity in thy Church  
and that wee may all buy the peace  
thereof at any rate. Put a tender care  
into our hearis to ſaue others, chiefly  
our charges and friends. Make vs to  
know our happinesse in being thy sub-  
iects. To increase in our loyall,obedi-  
ence. To hie fast towards thy King-  
dome*

dome of glory ; being euer afraid of back-sliding. Lord increase our faith, whereby wee liue, ouercome, enter into our rest: thus to wait for the eternall crowne.

*Tby will be done, &c.* And in the meane time strengthen vs to shew our childe-like affections and zeale , in seeking to doe thy heauenly will as the Angels. Accept our weake desire. Let it be our delight to inquire thy good pleasure : and our meate and drinke to doe the same , as thou shalt in mercy make it knowne vnto vs. Prepare vs for troubles. Humble vs vnder them. Teach vs the meaning of thy roddes , to amend by each correction: to see thy Fatherly loue in them , and to looke for the happy issue and quiet fruit of them. Let vs not suffer as euill doers . Assist vs to take vp all crosses for thy naime cheerfully , and beare them ioyfully , looking at our Sauiour. Keepe vs from doing any thing against thy revealed will; or of imagining that thou needest our sinnes to maintaine thy glory. That we may euer say in truth: Thy will bee done

done in earth as it is in heauen.

*Give vs this day, &c.]* To this end vouchsafe vs all the comforts of this life, so farre as shall bee good. Let vs see thy Fatherly prouidence. Direct vs to the right meanes to serue the same. Inable vs to commit our selues wholly to thy protection. Make vs to see our frailty : our vnability to get bread, or so much as to see onto vse the meanes. Humble vs in our vnworthinesse of bread, and for that without Christ wee are vslupers of it : Increase our assurance of our title in him. Bless thy good creatures, and all meanes vnto vs. Remoue thy curles. Grant them strength to nourish vs. Make vs content with our estate: to see thy prouidence in bread alone. To bee able to cast our selues on thee without staggering, when all meanes faile. To bee afraid of carking cares and impatience. Guide vs to vse all the meanes, and to leauie the blessing to thee. Grant vs a holy vse of our riches and of all our temporall blessings : to employ them onely to thy glory and to the good of thy

thy people. Vouchsafe vs bowels of compassion towards the poore : therein to shew our homage to thy Maiesty, and loue to thy Sonne in his members; so to waite for the ioyfull sentence : Come yee blessed of my Father.

*Forgiue vs our trespasses.]* And because our sinnes hinder these good things from vs, Lord pardō our sinnes. Teach vs that being forgiuen wee are blessed. Open our eyes to see the hainousnesse of sin in the fearefull punishments of the Angels, *Adam*, the olde world, Sodome, thy dearest children, *Moses*, *Dawd*, our Sauour himselfe. Giue vs some sense of the innumerable euils following our sinnes without speedy repentance; especially how they depriue vs of the assurance of thy fauour, and the benefits thereof. Vouchsafe vs some sight how our sinnes are increased being committed contrary to so many mercies daily bestowed vpon vs. Giue vs some view of the multitude of them, seeing they are every transgression of thy word, and each want of that holiness that was in

*Adam*

*Adam:* and worke faith in Christ Iesus. Humble vs in the feeling of our daily corruptions and wants, chiefly of our most grieuous sins. Make vs to mourne in the sense of them, and to bee euer washing in the blood of thy Sonne. Cause vs to grow in assurance of forgiuenesse by increase in true repenteāce and faith. Strengthen vs to bee euer trying and judging our selues. Keepe vs from all desire of reuenge. Inable vs to seeke the saluation of al men; the reconciling of priuate enemies by all kinde duties, so to get most strong assurance of a full remission.

*Leade vs not into temptation.* ] And seeing Sathan seekes euer by new sins to strip vs of all this happiness; saue vs from temptation. Shew vs our danger in the multitude, power and subtleties of our Ghostly enemies. Make vs to see and bee afraid of their baites: to looke for their threatnings: to know the vilenesse of our natures running after Sathans allurements, and conspiring with him to our own perdition. Let vs see our perill of being left into his

his hands for our securitie. Cauſe vs to remember how hee sheweth onely the faire ſide of ſinne, and chufeth the firſte instruments. Make vs alſo to thinke of the miseries that follow after ſinne, chiefly the wound of conſcience. That of all other thou wilt surely make thy children feele the ſmart of ſinne. To remember the deadly malice of the enemie againſt thy beſt ſeruants. How few of them haue escaped to the end without grieuous wouſds. Acquaint vs with our weakeſſes. Teach vs to watch & pray, hauing on the compleat armour; ſo to ſtand fast in the euill day, and to preſerue our ſelues vntill the conqueſt be gotten, and we crownd.

*For thine is the Kingdome, &c.]* We haue bene bold to beg all theſe of thee (oh gracious Father) because wee acknowledge all kingdome, power, and glory to bee onely thine: and for that we haue receiuied the beginnings of all theſe, and doe expect all further good only from thee, aboue all that we can aske: Seeing thou ruleſt all things to thine own glory, and the greateſt good

of

of thy children, and for that thou hast assured vs that thus begging wee shall receiue. That wee may set foorth thy glory, power and Kingdome. Wherunto wee bind our selues, and to live as thy subiects. And thus returne vnto thy diuine Maiesty all thanks and praise through Iesu Christ, saying Amen. Euen so  
Lord Iesus.

**ANOTHER**



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A N O T H E R F O R M E  
O F T H E S A M E P R A Y E R S O M -  
W H A T M O R E L A R G E ,  
With the heads of Prayer set in the

*margent against every Petiti-  
on, for the further helpe of  
them, who are desirous  
to learne to  
Pray.*

O *Vr Father which art in hea-  
uen . ] Oh most holy and  
glorious God, wee that are  
but dust and ashes, & poore  
Wormes crawling in sinne, dare not  
once of our selues lift vp our eyes to  
heauen : yet seeing thou hast graciously  
giuen vs thy Sonne to be our Sau-  
our and Mediatour at thy right hand,  
and hast made vs thy children through  
him, when wee were thine enemies;  
and bidden vs also to come boldly to  
thee*

1. Howe to  
come in humili-  
tie, because  
of Gods glorie  
and our vilenesse.

2. Yet boldly  
through our  
Saviour.

*The perfect rule and*

3. Giving  
thanks for our  
happinesse in  
Christ.

4. To pray to  
be confirmed  
in our affi-  
rance.

5. To increase  
in loue toward  
Gods children

6. In all hea-  
venly affecti-  
ons and con-  
uersation.

thee by thy Sonne, assuring vs that thou wilt grant vs whatsoeuer we shall aske in his name; oh Father wee come vnto thee onely in and by him. We thanke thee for this our happy estate thorow him. We pray thee to confirm vs daily this our assurance, by making vs continually more like vnto thy Son in all loue and obedience to thy Maiesty, and in delighting in thy presence, that we may say euer in our hearts, *Abba Father.*

Increase our loue to thy children, and that alwayes more and more, as they more excell in vertue. Make vs to pray for them as for our selues, to delight in them only, looking vpon their good things, bearing with their weaknesse, auoiding all vnbrotherly censuring. Let our brotherly loue shine before all the world; and let it be so sincere, that Sathan by all his policy may neuer diuide vs. Lift vp our hearts to the heauens. Make our conuersation heauenly, that all may see whence and whose we are, and whither we are hying:

*The*

### *The first petition.*

**H**allowed by thy name.] Kindle the  
zeale of thy glory in our hearts.  
Make vs able to seeke thy honour in all  
things. Open our eies to behold thy  
glory shining in all thy works, and o-  
pen our mouthes to shew forth thy  
praises. Make vs to see which way ech  
of vs may doe thee the most honour  
whilst wee are here. Let this bee our  
daily studys.

Magnifie thy power, loue and mercy in saving vs thy children stil as thou hast done, and in confounding the plots of thine and thy Chureches enemies. Keepe vs frō obscuring or taking any part of thy prayses to our selues, and from seeking our own glory. Make vs afraid of dishonouring thee by our sinnes. Let vs euer account it our chiefeſt honour to honour thee. Grant vs the zeale of *Los* to mourne for all the abominations whereby thou art dishonoured. Give vs boldnesſe to acknowledge thee and euery part of thy truth,

S

that

1. To pray to  
seeke Gods  
honour in all  
things.
2. To be able  
to behold his  
glory and set it  
forth.
3. To see which  
way wee may  
doe him most  
honour.
4. To magnifie  
his mercie in  
fatiing vs, and  
confounding  
the plots of our  
enemies.
5. To keepe vs  
that we never  
obscure his  
praises, nor  
take them to  
our selues.
6. Not to dis-  
honour him by  
our sinnes.
7. To haue the  
zeale of Lot.
- 8 For boldnes  
to acknowledg-

the Lord and his trueth. To be acknowledged of him. Because GOD is glorified when his kingdome commeth and his wil is done.

1. To pray for a free course to the Gospel.  
2. To make it powerfull to gather & saue the elect.

3. For Kinges and Queenes to bee nursing fathers & mothers. To see his childe fed and preserued.  
4. For Magistrates to be as the handes of Princes.

5. To pray for faithfull Ministers to feede Christis flocke.  
6. To awaken the vncconscionable Ministers to remeber their acounts.

that we may be acknowledged of thee before the whole world, to thine and our euerlasting glory.

*Thy kingdome come.* J Aduance thy glory, in giuing a free course to thy Gospell, which is the scepter of thy kingdome. Grant that it may bee sincerely preached and powerful in al the world, to gather thine elect, and bring them in obedience vnto thee, and to destroy the Kingdome of Sathan. Raile vp Kings and Queenes to hold vp that thy Scepter, and to be nursing Fathers and Mothers to thy poore Church: so to see thy children to bee fed with the bread of life, and to preserue them from the violence of all cruell enemies. Let them account this as their chiefest dignitie. Giue all Magistrates vnder them the same hearts: and to be in thy place executing thy iudgements. Raile vp faithfull Ministers in each Congregation, who being furnished with gifts, may carefully feed thy flocke, seeking to saue every soule committed vnto them. Awaken all vncconscionable Ministers, that they may remember the cry

cry of the bloud of euery one of their peoples soules; and their appearing before Iesus Christ. Cast Antichrist utterly out of thy Church, and all thiagis wherby he hopes to hold vp his thronē or doth bewitch any of thy people. Grant vs to carry the like detestation to all the prints of his Idolatry, as thou diddest commaund thy people against the Idolatry of the Cananites: hee hauing hewed himselfe a far more deadly and bloody enemy to thee and to all thy seruants then euer the Cananites were. Vouchsafe a holy vnitie in thy Church, that it may stād gloriously as mount Sion. Give vs grace to buy the true peace thereof, with the losse of all, that all others seeing our loue, may flocke vnto thy kingdome. Grant each of vs a holy care to saue others by seeking al meaneſ to bring them to this thy kingdome: and chiefly all those committed vnto our charge; with all knit vnto vs by any ſpeciall bond. Beſlow vpon vs a true feeling of our happienesſe to bee thy Subjects; and how wretched all others are. Make vs to in-

S 2  
crease

7. To cast out  
Antichrist with  
all belonging  
to him. That  
we may detest  
all the prints  
of his Idolatry.

8. For a holy  
vnitie.

9. To buy the  
peace of the  
Church at any  
rate.

10. For a ho  
ly care to ſaue  
others. Chieſ  
ly our charges  
and friends.

11. To knowe  
our happinesſe  
to be thy ſub  
iects.

12. To increase  
in obedience.

*The perfect rule and*

13. To feare backsliding.  
To hie fast forward towarde heauen.  
14. To hasten our triumph.  
15. To increase our faith  
Therby to enter into our rest : And to waite for the crowne.

To Pray:  
1. To declare our affections in doing his will as the Angels.  
2. That the Lord woulde accept our will for the deede.  
3. To delight to inquire the Lords will.  
4. That the Lord woulde manifest his good pleasure to vs.

crease in our loyal obedience vnto thee vntill wee bee translated into thy kingdome of glory. Causevs to feare euer all occasions of backsliding from thee; & to hie fast forward towards thy heauenly kingdome. Lord hasten the day of our triumph. In the meane time increase our faith , that by it we may live and ouercome the world , and be filled daily more and more with righteousness , peace and ioy in thee, which are the beginnings of thy kingdome: vntil thou shew vs the shining glory of it, and set the crowne vpon our heads.

*The third Petition.*

**T**hy will bee done in earth as it is in heauen. [Quicken vs / oh deare Father) to declare our child-like affections, and zeale, by striuing to doe thy heauenly will as cheerfully as the Angels. Make it our chiefe delight to inquire thy good pleasure. Vouchsafe to reueale the same vnto vs: and euer so soone as it shall please thee to make it knowne vnto vs , giue vs grace to say,

I am here Lord to doe thy will. Let all our seruice be free will offerings. Prepare vs ( good Father ) to looke to enter into thy kingdome thorow many troubles. Humble vs euermore by the. Teach vs to know the meaning of thy roddes, to amend whatsoeuer is amiss, without once whispering against thee : Assure vs of thy loue in them , and of the happy issue. Let vs neuer suffer as euill dooers , but onely for righteousnesse. Make vs to take vp our crosses thankfully and beare them ioysfully : following our Lord and Sauiour, looking at him and the crowne which hee holdeth forth vnto vs. Keep vs that we neuer doe any thing against thy reuealed will , to obtaine the greatest good that we can imagine. Cause vs euer to remember that thou canst & wilt surely maintaine thine owne honour and causes without our sinne , that we may pray in truth: Thy will be done in earth as it is in heauen.

5. To be prepared for troubles.
6. To be humbled vnder the
7. To knowe the meaning of the roddes, and to amend by them.
8. To bee assured of the Lords loue in them, and the happy issue.
9. That we suffer not as euill doers.
10. To take vp and beare our crosses ioysfully
11. That wee neuer doe any thing against Gods reuealed will.
12. To remember that hee needeth not our sinne to bring his will to passe.

*The perfect rule and**The fourth Petition.*

That wee may  
do those things  
begged."

1. To pray,
2. For the comforts of this life.
3. For Gods prouidence.
4. To be directed to right meanes to serue his prouidence.
5. To see our fraikie and vnabletie to get bread, or to vse the meanes, or to vse them with successe.
6. To be humbled for our vnworthynesse of bread: and that we are vsurpers in our selues.
7. For more assurance of our title in Christ.
8. For a blessing vpon the creatures.
9. For strength

*Give vs this day our daily bread.] And*  
*þ we may in all things be declared*  
*to be thy obedient children, zealous of*  
*thy glory in doing thy holy wil; vouch-*  
*safe vs(oh Father) the comforts of this*  
*life. Shew thy Fatherly care for vs ther-*  
*in: Direct vs to the right meanes to*  
*serue thy prouidence, chiefly in our*  
*particular callings. Teach vs to com-*  
*mit our selues wholly to thy protecti-*  
*on, walking in thy waies without feare.*  
*Let vs see our own frailty, and our vn-*  
*abilitie to get one crum of bread; or so*  
*much as to see or vse the meanes, and*  
*much lesse to vse them with any suc-*  
*cessie without thy speciaill blessing.*  
*Humble vs in the sense of our vnwor-*  
*thynesse of bread: and for that wee are*  
*but theeues, hauing no right to a mor-*  
*sell of bread vntill wee haue it in Iesus*  
*Christ: vouchsafe vs more assurance*  
*of our title & inheritance in him. Bless*  
*thy good creatures to vs. Remoue evey-*  
*ry curse. Giue them strength to nourish*  
*vs. Grant vs contentation with our e-*  
*state whatsoeuer. Let vs see thy prouid-*  
*ence & thy loue in bread alone. And*

if euer thou shalt trie vs by hauing no more but for the present day, inable vs then to cast our selues wholly vpō thee without fainting ; so to shew our confidence in thee , and that thou wilt neuer let vs thy faithfull children want that which shall bee meete. Assure vs that if ordinary meanes faile , thou wilt worke extraordinarily rather then wee shall lacke. Make vs afraid of dishonoring thee by carking cares or impatience in trials. Guide vs onely to vse all the meanes, and to commit the blessing wholly to thee , in certaine expectation of that which thou seest best. Grant vs a holy vse of our riches, and of all other thy benefits : to see thy goodnessse in them euermore; neuer to abuse thē. Direct vs to employ thē to the ends for which thou hast giuen vs them. Chiefly to maintaine thy religion , and to reliue thy poore seruants. Vouchsafe vs bowels of compassion towards them all : so to shew forth our homage to thy Maiesty and loue to thy children the members of thy sonne : to be able to wait cheerfully for the ioyfull sen-

- to nourish vs.
- 10. For contentation.
- 11. To see his prouidence in bread.
- 12. To cast our selues on him, when we haue but for the day
- 13. To be assured of extraordinary meanes when ordinary faile.
- 14. To bee afraid of carking cares and impatience.
- 15. To vise the meanes, and to commit the blessing to the Lord.
- 17. For a holy vse of our riches.
- 17. To employ them to right ends: chiefly to maintain gods Religion.
- 18. To praye for bowels of compassion; herebyto shew our homage & loue to Iesu

*The perfect rule and*

Christ: waiting  
for the joyfull  
sentence.

tence : Come ye blessed of my Father :  
When I was hungry you gaue mee  
meate, &c,

*The fifth Petition.*

Because our  
sinnes hinder  
these good  
things.

To pray,

1. For pardon  
of our sinnes.

2. To know  
the happiness  
of pardon.

3. To see the  
hainousnesse  
of sinne in the  
fearful punishments  
of it.

4. For some  
sense of the e-  
vils which sin  
bringeth on  
the dearest chil-  
dren of God.

**F**orgive us our trespasses.] And because our sinnes only keep all these good things from vs, and bring vpon vs all euils; Pardon our sinnes oh deare Father. Teach vs to know that herein alone standis all true happiness. To this end make vs able to see the hainousnesse of our sinnes, in the Angels, our first parents, the old world, on Sodome ; in the tormentes of hell prepared for the vngodly ; and also in the punishment of thy dearest seruants, both *Moses* and *David*; but aboue all in the full vials of thy wrath powred out vpon thy owne sonne for our sins. And how that the least of our sinnes could never haue beene purged but by his bloud. Grant vs some true sense of the innumerable euils, which each knownen sinne brings vpon vs thine owne children , vnlesse wee preuent them

them speedily; and chiefly how they deprive vs of the ful assurance of thy prouidence and protection , and of our power in prayer ; and also of the extraordinary experiments of thy mercy which otherwise wee might looke for . Cause vs moreover to conceiue how our sinnes are increased being committed against thy glorious Maiestie , with so many mercies , and strong meanes to restraine vs , after so many vowes , and pardon formerly granted vnto vs . Giue vs some sight of the multitude of them , how they are more then the startes , being euery transgresſion of the least iot of thy word though it bee but in thought , or omitting the very least dutie , besides our guiltinesse of Adams sinne , the corruption of our nature which is wholly carried to euil , and the hardnesse of our hearts . Let vs haue a continuall feeling of our daily frailties , corruptions and wants , that wee may trauell vnder the burden of them desiring to bee deliuered from this body of sinne . Make vs to bee still more deeply humbled in the sense of our

5. To conceiue how our sinnes are increased being committed against so many mercies and meanes to restraine vs .

6. To haue some sight of the multitude of them .

7. To haue a right feeling of our frailties and wants .

8. To be more deeply humbled for our most grievous sins .

9. To see in all these our debt and yncleanness. To be continually washing in Christ's blood.
10. To finde comfort in that fountaine.
11. To growe in assurance of remission.
  
12. To trie and iudg our selues carefully.
  
13. To pardon the sinnes of our land.
  
14. To be able to forgiue others.

our most grieuous sinnes both before our calling and since; and aboue all for our scandalous sinnes which haue bin to thy dishonour, and the offence of others. Cause vs by all these euer to see our debt, and all our yncleanness, and to bee continually washing in the fountaine of thy sonnes bloud. Comfort vs in the al-sufficiency thereof, to make vs without spot in thy presence. Grant vs daily to grow in more assurance of this full remission, by feeling a continual increase of our repentance and faith , which doe alwaies accompany it ; and an increase in hatred of e- uery sinne , and feare of defiling our selues againe. Cause vs carefully to try both our repentance and faith , & how they haue beeene wrought , and to bee cuer iudging our selues, that wee may neuer bee iudged of thee. Pardon the sinnes of our Land at the instant pray- ers of thy seruants , which cry vnto thee day and night by the bloud of thy sonne. And that yet wee may haue a further seale of our forgiuenesse : Lord make vs able to forgiue others. Keepe

vs

vs from al malicious desire of reuenge. Grant that though wee hate the sinnes of all men, and intreate thee for confounding all the wicked practises of thine and of thy Churches enemies; that yet we may pray for all sorts, and seeke their saluation. Direct vs how to pacifie our priuate enemies; to gaine their loue, to heape coales on their heads, by all kinde duties, and thus to get a most strong assurance of a full remission.

*The fifth Petition.*

**L**eade vs not into temptation.] And because Sathan seekes always to draw vs into new sinnes, to hinder all these thy mercies, and to bring on vs all contrary euils: Make vs (oh heauenly Father) to see the danger that wee stand in every houre, for the multitude of damned spirits; and their power to deceiue vs and to destroy vs in a moment: for their subtelties, whereby they know our dispositions, and take all aduantages against ys. How they will

15. To be kept from desire of reuenge.

16. To pray for and seeke the saluation of others.

17. To seeke the recyling of priuate enemies. So to seale vp most full assurance.

Because Satan by temptation seekes to hinder all this good. To pray,

1. To see our danger: for the multitude of tempters, with their power & subtelties.

3. To know  
the vilenes of  
our nature.  
readie to swal-  
low their baits.

4. That wee  
may not bee  
left into their  
hands.

5. To remem-  
ber how they  
hide the dan-  
ger of sinne.

6. How they  
chuse the fit-  
test instruments

7. To pray to  
keep in memo-  
ry the miseries  
of sinne.

And how the  
Lord will spe-  
cially make his  
owne children  
to smart.

will draw vs on by degrees, or harden  
vs to tempt thee, to leauue vs into their  
power, for neglecting our callings, or  
not auoiding the occasions of temptation.  
Make vs afraid of their allurements  
and to looke for their threatnings, for  
our care to please thee. Shew vs the  
vilenesse of our nature, how ready it is  
to swallow every baite, and that of our  
selues wee haue no strength to resist.  
Leauue vs not into their hands for our  
security, as thou maiest iustly do. Make  
vs oft to bethinke our selues, how Sa-  
than hideth all the danger of sinne,  
sheweth onely the faire side; how hee  
chuseth the fittest instruments, and ne-  
uer commeth like himselfe: whereby  
he often preuaileth against thy dearest  
children. Cause vs also to keep a conti-  
nuall memory of the seuerall miseries  
following euery sin, chiefly the wouuds  
of conscience which none can beare,  
no impenitent sinner can escape. Make  
vs that are thy children to know for  
certaine that thou wilt specially cause  
vs to feele the smart of euery sin, chief-  
ly of sinnes against our conscience, and  
such

such as are with offence vnaesse wee  
preuent them speedily by vnfained  
repentance. Let vs ever remember  
Sathan's most deadly malice to pro-  
uoke thee against vs, who are esca-  
ped from him ; and more also , for  
that our sinnes will more dishonour  
thee, and harden moe to perdition  
then the sinnes of any other. And  
thereupon to consider how few haue  
escaped vnto the end of their dayes  
without some grieuous foiles. Stirre  
vp our heartes to learne to watch  
and to pray continually ; as the onely  
remedie against temptation . Ac-  
quaint vs better with our speciall  
weaknesses. Put vpon vs the compleat  
armour : Graunt vs chiefly the shield  
of faith , and the helmet of hope.  
Put into our hands the sword of thy  
Spirit, thy heauenly word, to haue it  
ever in readinesse to driue away Sa-  
than. That being strengthned by  
thy spirit , wee may stand fast, fight  
valiantly , and may preserue our selues  
faithfull and vpright in thy seruice,  
without any grieuous wounds vntill

8. To keep in  
minde Sathan's  
deadly malice  
against Gods  
dearest seruants.

And how few  
haue escaped  
without grie-  
uous foiles.

9. To learne  
to watch and  
to pray.

10. To bee ac-  
quainted with  
our weakenes-  
ses.

11. To put on  
the compleat  
armour.

12. To pre-  
serue our  
selues vntill the  
conquest be-  
gotten.

wee haue gotten the finall conquest.

Why wee haue  
begged all  
these things:

1. Because all  
kingdom is his.
2. Because we  
haue received  
and expect all  
good from him  
only.

Aboue all wee  
can aske

3. Seeing hee  
ruleth al things  
hereunto.
4. And hath  
so assured vs.
5. That wee  
may set foorth  
his Kingdome  
and glory.
6. Wherto we  
bind our selues
7. And to liue  
as his subiects.
8. And so re-  
turne all praise  
through Iesus  
Christ.

*The seventh Petition.*

**F**or thine is the Kingdome. ] Wee  
haue beeene bold to begge all these  
good thinges from thee (oh heauenly  
Father) because all Kingdome,  
power and glorie, are onely thine;  
and because wee haue receiued the  
beginnings of all these from thee, and  
doe further expect the accomplishment  
of all our desires onely of thee  
for the merit of thy beloued Sonne.  
That thou wilt graunt them aboue all  
that wee can aske, so farre as it shall  
be for thine own glory and our good.  
Seeing that thou rulest all things to  
serue hereunto; and hast assured vs  
that asking in faith wee shall receive;  
that wee may set foorth thy power,  
glory and happiness of thy King-  
dome to all succeeding ages, where-  
vnto wee hereby binde our selues, and  
to liue as thy loyall Subiects all our  
dayes. Thus we returne vnto thee all  
possible prayse and thankes, saying,  
Amen, Euen so Lord Iesus.

THE

The same Prayer in two other formes  
*more large then the former, directly set  
 one against the other, and the heads  
 also against each severall branch, that  
 looking upon the head, wee may trie  
 how we are able to begge each  
 request, of our selues, First more  
 shordly, & after more fully  
 in moe words.*

*g The Preface.*

**O** *vr Father ]*  
 Oh L O R D  
 most holyc  
 and gloriouſ, before  
 whome the  
 Angels fall vpon  
 their faces, who art  
 so terrible to all  
 the wicked, as that  
 they ſhal neuer be  
 able to ſtand in  
 thy preſence; and  
 yet a moſt graciouſ  
 F A T H E R to  
 wards all that deſire  
 to obey all thy  
 commandements;  
 wee that are but  
 dufte and aſhes,



**V R Father**  
*which art  
 in heauen ]*  
 Oh Lord  
 moſt holy & moſt glo-  
 riouſ, whose bright-  
 neſſe the Angels are  
 not able to beholde,  
 who art ſo terrible to  
 all the vngodly, as  
 that they ſhall wiſh  
 the moſtaints to co-  
 uer them; that they  
 may neuer appeare in  
 thy

*To learne how to  
 come before our  
 Father in humili-  
 tione*

*I  
 In acknowledg-  
 ment of his glori-  
 ous Maieſty.*

*The perfect rule and*

2

*In acknowledg-  
ment of their  
owne vilenesse.*

children of wrath  
by nature, & most  
rebellious of al thy  
creatures,dare not  
of our selues once  
lift vp our eyes to  
heauen.

3

*How to come in  
confident bold-  
nesse,as to our  
father in Christ.*

Father] Yet ne-  
uerthelesse seeing  
it hath pleased thee  
to receiuē vs for  
thy owne children  
by grace, thorow  
thy Sonne Iesus  
Christ, by whom  
thou hast purca-  
shed and ordeined  
vs to eternall glo-  
ry, and giuen him

thy presence ; and yet  
a most gracious and  
tender Father to all  
thy children that de-  
sire to obey all thy  
commandements: we  
that are but dust and  
ashes, and by nature  
through the fal of our  
first parents , children  
of wrath in the state  
of damnation, bond-  
slaves of Sathan , and  
most rebellious of all  
earthly creatures,dare  
not presume of our  
selues once to lift vp  
our eyes to heauen.

Father] Yet never-  
thelesse seeing it hath  
pleased thee of thy  
free mercy to become  
our Father , to adopt  
vs to bee thy children  
by grace, through thy  
Sonne Iesus Christ, &  
hast chosen vs heere-  
vnto

to bee our media-  
tor; wee come be-  
fore thee (Oh Fa-  
ther) in his name.

vnto , bought vs with  
his precious bloud,  
called vs by thy Gos-  
pell , sealed vs with  
thy Spirit , and giuen  
him to bee our per-  
petuall mediator at thy  
right hand , bidden vs  
to come to thee as to  
a tender Father, & cal-  
thee Father through  
him ; oh deare Father  
we present our selues  
before thy diuine Ma-  
iesty only in his name.

Wee magnifie  
thee for this thy  
faouour , being the  
greatest happines  
that euer could be-  
fall vs to be of the  
number of thy  
children.

Wee magnifie thy  
mercie that thou haft  
vouchsafed vs this  
blessed estate to bee  
thy children , and to  
haue thy fauor , being  
the greatest happines  
that euer can befall  
mortall creatures.

Giue vs hearts  
( most gracious Fa-  
ther ) to seeke daily to

T in-

Increase in vs  
dayly this assu-

4. Only in the  
name of christ  
our mediator,  
and that,

1. With thank-  
fulness for our  
happy estate in  
him.

2. Begging an  
increase of our  
assurance.

*The perfect rule and*

*3. To attaine  
da ly to more  
conformitie to  
Christ.*

*Delighting in the  
presence of our  
Father.*

rance, by making  
vs to growe in re-  
pentance & faith.

Frame vs to the  
image of thy Son,  
in all knowledge,  
loue, & obedience.  
Change and re-  
new vs, that wee  
may bee no longer  
strangers frō thee,  
as all the wicked  
are. But grant that  
we may delight to  
be euer in thy pre-  
sence, hearing thy  
sweet voice, or  
speaking to thee in  
our humble pray-  
ers laying open  
our wants & harts  
vnto thee, crying,  
Oh Father.

increase this assurance  
by growing in repen-  
tance for all our sins,  
and faith in thy sweet  
promises.

Frame vs every day  
more & more to the  
image of thy Sonne,  
in all knowledge of  
thy heauenly Mai-  
esty; being affectioned  
to reuerence, loue, &  
obey thee as our most  
deare Father, wholly  
chāged in all the parts  
and qualities both of  
our souls and bodies.  
That wee may bee no  
longer strangers from  
thee, as all the wicked  
are, who bid thee to  
depart from them: but  
may take our chiefeſt  
delight to bee euer in  
thy presence, to heare  
thee to speake to vs  
in thy heauenly word,  
and

and to vitter all our wants and our whole heart to thee in our prayers, crying, Oh Father.

*Making our wants known unto him.*

**Our]** And that it may bee more euident that thou art our Father indeed, giue vs grace to loue thy children aboue all other for thy sake.

**Our.**] And that it may be more euident, not only to our selues but to all the world, that we are thine own children indeed, giue vs heaers to loue all thy children, being our brethren & sisters, aboue all other for thy sake alone.

*4. To pray for an increase of our loue to all Gods children.*

Make vs to loue ech so much more, as they more excel in vertue, and are more deare vnto thee. That wee may daily rememb're them in all our prayers, saying alike for them all,

Make vs all so to loue euery one so much the more, as they more liuely carry thy image in all holinesse excelling in vertue, and so are more deare vnto thy heauely Maiesty. That wee may euery day in all our prayers remem-

*I  
As they more excell in vertue.*

T 2 ber

*2  
To pray for them as our selues.*

*The perfect rule and*

*And delight in  
their companies.*

5. To beg most  
instantly our  
beauen'y union  
to be shewen in  
all dutties.

Our Father. And  
to delight in their  
companies onely,  
as those with whom  
we shall live for e-  
uer.

Knit all our harts  
in brotherly loue,  
that wee may ten-  
derly comfort and  
edifie one another  
afraid of grieuing  
or hindering the  
saluation of any, &  
much more of tur-  
ning any one out  
of the way of life.

Let our holy a-  
greement in al the

bethē as our selues,  
begging alike for the  
all, saying, Our Fa-  
ther. And that we may  
delight in their com-  
panies only, as those  
with whom wee shall  
comerse together for  
ever in the heauens.

Knit all our hearts  
in this firme bond of  
brotherly loue, that  
wee may tenderly ex-  
hort, releeue, helpe,  
comfort and support  
the weaknesses one  
of another, seeking by  
all meanees the edify-  
ing of others, afraid of  
giving the least offence  
to grieue, and much  
more to hinder the  
saluation of any, or  
turne any one out of  
the way of life.

Let this happy bro-  
therhood and holy a-  
gree-

# summe of Prayer.

91

substance of thy  
truth, w<sup>t</sup> our ioynt  
profession to walke  
together in the  
path of life, bee of  
more force tovnite  
vs, then all the  
trash or pompe of  
the world, or cun-  
ning of Satan or  
Antichrist can bee  
to diuide vs.

Are wee not all  
that so walke, thine  
owne children, and  
coheires of thy  
kingdome; notwithstanding  
all our imperfections,  
and some lesse di-  
uersities, which  
must accompany vs  
while we walke in the

greement in all the  
substance of thy truth  
( which is able vn-  
doubtedly to saue our  
soules ) together with  
our ioynt profession  
to walk hand in hand,  
in all the narrow way  
of life, haue more pow-  
er firmly to vnite vs,  
then all the trash,  
pompe or pleasure of  
the world, with all  
the cunning of Satan  
or Antichrist canne  
haue to diuide vs. Are  
we not al that so walk,  
thine owne children,  
hauing thy Sonne  
our Sauiour, thy Spi-  
rit our comforter and  
earnest for our ioynt  
inheritance and glo-  
ry; notwithstanding al  
our infirmities & im-  
perfections, with som  
lesse diversities in  
T 3 judge-

2  
*To be confirmed  
by all bonds of  
agreement.*

*And common  
interest.*

earth / Cause vs to  
ooke on the good  
things of others to  
beare with the  
weake, and avoidance  
vnbrotherly cen-  
suring.

6. To pray to  
confound all  
contrarie deuices  
of our ene-  
mies.

Which by our di-  
uisiōn seekē our  
ruine.

Confound, ther-  
fore , all deuices  
working this diui-  
sion to thy dishonour  
and the re-  
joycing of our e-  
nemis , who thus  
conspire to worke  
our shame and ru-  
ine, if it were pos-  
sible, by our selues,  
& to prouoke thee  
to leue vs into  
their hands.

judgmet, which must  
accompany vs vntill  
we bee perfect in the  
heauens ? Cause vs  
each to looke on the  
good things of others  
to couer & beare with  
their weaknesses , to  
auoid all busie and vn-  
brotherly censuring.

Confound there-  
fore all the deuices of  
thine enemies , that  
workethis euil among  
thine owne children,  
to so great dishonour  
to thy heauenly Ma-  
iesty ; whereby they  
insult ouer vs , who  
haue conspired thus  
to worke our shame,  
and to prouoke thee  
against vs , to leue vs  
in their hands to our  
utter ruine, if it were  
possible.

Deare Father , let  
vs

Let vs neuer rest  
yntil we find these  
hearty affections  
towarde all thy  
children . That  
heereby wee may  
knowe certainly,  
that wee are trans-  
lated from death  
to life , when wee  
can pray , *Our Fa-  
ther*, remembryng,  
that till this time  
wee still abide in  
death.

*which art in hea-  
uen.]* And wheras thou our Father  
reignest in the heauens where  
thou haft prouided  
throns for vs, humble  
vs still more, in  
the sense of thy  
greatnesse and our  
balenesse , seeing  
wee are but poore  
wormes crawling  
on the earth loa-  
den with sinne.

vs neuer thinke our  
state to be good, yntil  
we carry these hearty  
affections to all thy  
children , studying to  
knit this bondof loue,  
being able truely thus  
to pray , *Our Father*.  
For heereby we know  
that we are translated  
from death vnto life,  
because wee loue the  
brethren : and vntill  
this time we abide stil  
in death,

*which art in heauen]*  
And wheras thou our  
Father art highly ex-  
altered in the heauen of  
heauens , & there also  
haft prouided thones  
for vs thy children af-  
ter we haue suffred a  
little; humble vs euer-  
more in the sense of  
thy greatnessse toge-  
ther with our owne

T 4 base-

7. *That we may  
never thinke our  
state good, vntill  
wee loue the bre-  
thren, 1.Iohn.3,14*

8. *To pray to  
grow in reue-  
rence to our hea-  
uenly Father.*

*And in humilitie.*

*9. Also in heau-*  
*ently affections.*

And yet so lift  
vp our hearts vnto  
thee O dear father,  
that wee may bee  
with thee in al our  
prayers; longing  
to behold thee face  
to face.

*And conuersa-*  
*tions.*

*To declare our*  
*selues bis childrō*

And let our con-  
uersation bee so  
heauenly, that the  
world may see that  
we are not of it, but  
thy heauenly chil-  
dren trauellung to-  
wardes thee our  
heauenly Father.  
That wee also our  
selues may grow  
vp to a full assi-  
stance that heauen-

balenesse and vnwor-  
thyngesse, being but  
poore wormes crawling  
vpon the earth, &  
loaden with innume-  
rable sinnes.

And yet withall lift  
vp our hearts alwayes  
vnto the heauens,  
there to bee conuer-  
sant with thee our  
heauenly Father, min-  
ding heauenly things:  
especially in all our  
prayers; longing there  
to behold thee face to  
face.

And in the meane  
time while wee abide  
heere below, grant vs  
to be of such heauen-  
ly conuersations, of v-  
sing the world, as if  
wee vſed it not, that  
the world may seethat  
wee are not of it, but  
pilgrims & strangers  
here,

is ours, refersetued  
for vs by our Lord  
and Sauiour; and all  
creatures good &  
badde at a league  
with vs, euer ready  
to doe vs good to  
helpe in time of  
need. So farre as  
shall be for thy hon-  
our and our sal-  
uation.

here, and thy heauen-  
ly children. That our  
selues also may hereby  
grow vp to a strong  
assurance that heauen  
is ours, & all the ioyes  
thereof refersetued for  
vs by our Lord and  
Sauiour; and all the  
creatures in heauen  
and earth at a league  
with vs to do vs good,  
so farre as shall stand  
with thine honor and  
our saluation, and  
euer ready to helpe in  
time of need.

To grow vp here-  
by to full assur-  
ance that we  
are his.

And heauen  
ours, and all cre-  
atures at league  
with us for our  
good.

*The first petition.*

Hallowed.] And  
seeing thou o graci-  
ous Father hast  
vouchsafed to vs  
only who obey thy  
Gospel this honor,  
to bee thine owne  
children and heirs  
of thy kingdome,  
wheras thou migh-

H Allowed bee thy  
name.] And seeing  
thou / oh tender Fa-  
ther / hast vouchsafed  
vs this honour aboue  
the greatest part of  
the world, to be thine  
owne

For this honour  
that God hath  
vouchsafed to vs  
to be his children  
to begge.

*The perfect rule and*

test iustly haue left vs with the wicked to euerlasting perdition : Giue vs grace euer to testifie our loue and thankfulnes, seeking in and aboue all thinges how to honor thee,

*2. To serke his  
honour in and a-  
bove all things.*

*2. To haue our  
eyes open to be-  
hold his glory,  
shining in all his  
workes, as cre-  
atures.*

*2.  
Word.*

*3.  
Iudgements.*

owne children and heires of thy glorious kingdome , whereas thou mightest iustly haue left vs in our sins with all the wicked to euerlasting shame and perdition : Giue vs grace ( good Father ) to testifie our loue & thankfulnesse all the dayes of our life , in studying in and aboue all things which way to honour thee.

Open our blinde eyes to behold thy power, wisedome, goodnes and righteousnes shining in all thy workes, and much more in thy heauenly Word; chiefly in all thy iudgements executed vpon thine enemies and mercies declared towards thy children ; & which thou stll shewest every day , especi-

Open our blinde eyes to behold the glorie of thy wisedome, power, goodnesse and righteousness shining in all thy workes, euен in every creature ; and much more in thy heauenly word ; chiefly to behold this thy glory in all thy terrible iudgements

ally toward our  
selues;

ments executed vpon  
the enemies of thy  
Church, with mercies  
towards thy children;  
and in those which  
thou shewest every  
day, especially to-  
wards our selues.

Make vs able to  
consider of, and set  
forth the prayses  
belonging to thee  
therein, both in  
word & deed; that  
by vs thy great  
Name may bee  
knowne in all the  
world.

A bove all teach  
vs to extoll that  
glory wherin thou  
hast beene magni-  
fied before our  
eyes; in shewing  
thy Fatherly care  
for vs, in our pre-  
scrutation, & wrath

Make vs able to  
take euery occasion  
to consider of aright,  
and set forth the pray-  
ses belonging to thee  
therein, and to haue a  
holy vse of them both  
in word and deed, that  
by vs thy great name  
may bee knowne and  
magnified in all the  
world.

A bove all, set ever  
before our faces (good  
Lord) that wonder-  
ful glory wherin thou  
hast beene magnified  
in these our dayes, in  
the euident declarati-  
on

4  
*Mercies.*

3. To be able to  
set foorth his  
praises belonging  
to him in all  
these, and to  
haue a holy vse  
of them.

4. To praise him  
chiefly in his glo-  
rie manifested in  
our dayes, for vs  
and against our  
enemies.

*The perfect rule and*

*First for vs in  
abundant mer-  
cies bestowed  
on vs.*

**2**  
*Correcting vs fa-  
therly for our ab-  
using his mer-  
cies to his disho-  
nor: so to bring vs  
to amendment.*

**3**  
*After threat-  
ning vs by cruell  
enemies, to take  
away all.*

against our enemies. How for dishonouring thee in abusing thy Gos-pell, and all thy blessings bestowed on vs above all other people; thou hast not onely corrected vs tenderly with thy milder roddes, but hast also sundrie times raised vp most cruell enemies against vs. And how by them thou hast threatened not onely to take away the Gos-pell, but our veter destruction also, & brought them to the very executio-  
n of it, because we wold not hearken and turne vnto thee according to thy mercies. And yet euer whe-  
we haue cryed vnto thee, thou hast plucked them back in the instant and taken vengeance for vs; so as wee haue oft thought

tion both of thy displeasure against vs of this sinfull nation; and also of thy mercy and tender care for vs, and wrath against our enemies. How for our dishonouring thee, by abusing thy Gosspell which thou hast given vs wjth such peace & prosperity, as never nation knew before, thou hast not onely corrected our grieuous transgressions & security, as a tender Father with thy milder roddes of dearth, pestilence and sundry the like, but also rai-  
sed vp against vs sun-  
dry times most cruell  
enemies. Hast thou  
not therby threatened  
the taking away of  
thy Gosspell, with our  
vter

that they durst neuer haue attemp-  
ted the like againe: yea thy workes o  
Lord haue been so wunderfull as if  
the most barbarous nations of the  
earth had received but the least of our deliuera-  
nces w<sup>t</sup> our means they would haue  
repented long ago in sackecloth and  
ashes, like as wee haue oft promised  
and purposed for the present time.

as been redemp-  
tione , and eye-  
sight of all  
enemis earth  
a beautie say  
not stome and  
moge bolynish  
all two at a sh  
in answere to  
all of a boyl  
one sibnold  
ludonill ob

utter destruction, and  
brought the enemies  
to the very execution  
thereof, because wee  
would not bring forth  
the fruits of thy Gos-  
pell, nor serue thee  
with good hearts, ac-  
cording to al thy mer-  
cies bestowed vpon vs.  
And yet notwithstanding  
haſt thou not  
euer heard vs vs when  
wee haue cried vnto  
thee; as thou heardest  
thy people Israel, and  
as thou diddest heare  
*Jeſopaphat* against the  
Meacabites, and *Eze-  
chiah* and *Esay* against  
the proud Assyrian?  
Hast thou not lo pluc-  
ked them backe in the  
instant, and taken ven-  
geance for vs; that we  
have oft thought that  
they durſt never haue  
riſen

4  
Bringing the e-  
ne mies to the ex-  
ecution.

5  
Yet euer delin-  
ering and aneng-  
ing vs, when we  
have cried vnto  
him.

*The perfect rule and*

*So as it had bene  
enough to haue  
converted the  
most barbarous  
nation.*

3. To pray for  
grace euer to re-  
member and ac-  
knowledge all  
these.

*And to see more  
over his anger  
kindled againe,  
witnessed by in-  
crease of our sins,  
and of these  
bloody enemies,  
and their malice*

*risen against vs any  
more; and that so as  
if the most barbarous  
nations of the earth,  
had received but the  
least of our deliuera-  
nces, with our meanes,  
they vndoubtedly had  
repented long agoe in  
sack-cloath and athes,  
as we for the present  
haue promised vnto  
thee.*

*Oh gracious Fa-  
ther make vs euer  
to acknowledge  
this, & to see that  
thy anger is again  
more fearefully  
kindled, for that as  
our sinnes grow vp  
to heauen, so those  
our enemis doe  
still increase in  
number & malice,  
without hope of  
leaving off their  
practices, vntill  
they haue wrought  
either ours or their  
owne endlesse ruin,  
dailv.*

which they in time  
must needs effect.

daily, and their malice  
is become much more  
deadly against vs thy  
poore children, with-  
out hope of leauing off,  
vntill they haue  
wrought either ours,  
or at least their owne  
vtter ruine, which in  
time they must needs  
effect.

Good Father, let  
this token of thy  
wrath preuaile, to-  
gether with the ar-  
ming of the dumbe  
creatures, both  
winds ad waters so  
oft threatening our  
destruction, for the  
overflow of all ini-  
quity in every  
place. Let these  
worke so mightily  
with ys, that wee  
may all presently  
seeke to appeale  
thine anger.

Good Father cause  
this principall token of  
thy displeasure, with  
all other signes from  
heauen & earth, to pre-  
uaile with vs to bring  
vs repentance: as the  
arming of the dumbe  
creatures against vs,  
both windes and wa-  
ters, so strangely and  
furiously in so many  
places, threatening vt-  
terly to sweepe vs a-  
way in our deadly se-  
curity, for the great  
over-

*Without hope of  
leaving off, vntill  
they haue their  
willes.*

*To pray to be  
warned by the  
fearefull arming  
winds, and wa-  
ters against vs.*

3  
*By signes from  
heauen, as name  
ly, the fire tent.*

Diddest thou not before the bloudie and fiery conspiracy warne vs all from heauen / as thou diddest warne Ierusalem y<sup>e</sup> inclosing vs in a fiery tent, with pillars of darknesse, of fire and bloud, foreshewing vs (as by that which followed) we may justly deem) the bloudy destruction which was towards vs?

overflow of all iniquity euery where. Cause these, we pray thee, to worke so mightily, that wee may all bee presently awaked out of our deepest securtie, and seeke by all means to appease thy wrath.

Oh Lord diddest thou not before that most secret, bloody and fiery conspiracy, warne vs all from heauen / as thou diddest Ierusalem before her last destruction) by a fiery tent directly ouer our heads, inclosing vs all with pillars of most horrible darknesse, pillars of fire, and pillars of bloud, foreshewing vs / as by that which followed . wee may justly deem) that bloudy

dy darknesse and firie  
destruction that was  
toward vs.

Did not the hearts  
of many of vs tremble  
in the beholding ther-  
of, & in fearing some  
grieuous iudgement  
that was to come,  
causing vs to flie to  
thee, to seeke to hide  
our selues vnder thy  
wings?

And did wee feare  
without iust cause?  
Had it not bene effec-  
ted indeede; and we all,  
chiefly our dread So-  
ueraigne, with all our  
heads and rulers, in-  
closed in the most  
darke, fiery and blou-  
dy tent, that euer the  
world hard of, in that  
most vnnaturall and  
accursed massacre; if  
thou our gracious &

*With the feare  
which it draue  
many of vs unto.*

*And that which  
followed not long  
after,*

*Agreeable to  
that forewarning*

*In the gaspen-  
der furnace,*

V most

Did not many  
of our hearts trem-  
ble at that terrible  
fightr, causig vs to  
seeke vnto thee  
more earnestly to  
turne away the  
future euils?

And feared wee  
without cause?  
Had it not benee  
effected indeede,  
and wee all inclo-  
sed in the most  
darke, fierie and  
bloudy tent that  
euer the world  
heard off; if thou  
oh pitifull Father,  
haddest not heard  
the Prayers of vs  
thy poore chil-  
dren, in the very

*The perfect rule and*

instant, and remembred vs in mercie?

most tender Father hadst not heard the prayers of vs thy poore children, which both before & at that very instant were humbled before thee, and so thought on vs in mercy.

*6 To pray that wee may not be sencelesse in these tokens of his wrath, some of them seirzing upon vs as fearfully as any of the plagues of Egypt.*

Dost thou not still crie to vs by the pestilence, famine, complaints of the poore ascending continually? And shall we remaine sencelesse still in the middest of the tokens of thy wrath, making the whole land to tremble at the report of them?

And doest thou not still cry to vs by the sword of the destroying Angell, by the dearth so fearfully increasing, the mournings and complaints of the poore ascending daily to heauen? Shall wee remaine sencelesse continually in all these signes and tokens, some of them entring in vpon vs, as fearefully as euer any of the tenne plagues vpon the Egyptians, making the whole

106 bar . 107  
small jud . 23  
108 obam a  
109 folio 10

Saue vs from  
induracion , the  
beauiest iudgement  
that euer fell vpon  
the heart of man ,  
whereby not onely  
the Egyptians ,  
but also thine owne  
people were pre-  
pared for their  
finall desolation .  
That which is so  
oft threatened by  
our Saviour , that  
by hearing wee  
should heare and  
not understand , &  
seeing wee should  
see and not per-  
ceive , but haue  
our hearts made  
more faine (by all  
the meanees used  
for our repen-  
tance ) lest wee  
shoule conuert  
and be spared . But  
Lord open our  
eyes and thoruisse  
our hearts , that  
thou mayest spare  
us .

whole land to trem-  
ble , at the very report  
of them .

Saue and deliver vs ,  
oh tender Father , from  
this judgement of in-  
duracion , of all other  
the beauiest that euer  
fell vpon the heart of  
man : whereby not  
onely the Ægyptians  
were prepared for  
their finall ouerthrow  
in the Sea , but also  
thine owne people Is-  
raell , were prepared  
for vengeance , both  
before the great cap-  
tivity , and also before  
the last and vtter deso-  
lation of that nation ,  
so oft threatened by  
our Saviour . O Let vs  
not be as they , that by  
hearing wee should  
heare , and not under-  
stand , and seeing wee

V 2 should

7 To pray chie-  
ly to bee saued  
from that beau-  
iest judgement  
of induracion ,

Whereby both E-  
gypt and Israel  
were prepared  
for destruction .

That we bee not  
worse for all the  
meanees sent to  
call vs to repen-  
tance , until the  
judgement come ,  
but that we may  
see our estate &  
turne .

To pray to Haue  
our eyes open to  
see our estate,

To be conuerted,  
And not harden  
our selues against  
the Lord.

Open our eyes  
to see our estate,  
and how farre this  
judgment hath sei-  
zed on vs already.

Conuerce vs and we  
shall bee conuerted;  
Suffer vs not to harden our  
selues against the  
tokes of thy wrath,  
thy word, and ser-  
uants with a high  
hand, to our perdi-  
tion.

should see, and not  
perceiue; but haue  
our harts made more  
fatte and senselesse by  
all the meanes sent to  
call vs to repentance,  
least wee should bee  
conuerted, and thou  
shouldest spare vs.

Oh open our eyes,  
most merciful Father,  
that wee may see in  
what state wee stand,  
and how farre this  
judgement hath sei-  
zed vpon vs already.

Conuerte vs and we  
shall bee conuerted;  
and neuer let vs, ) as  
those whom thou hast  
utterly destroyed ) to  
harden our selues a-  
gainst the euident to-  
kens of thy wrath, de-  
nying or making light  
of them, much lesse to  
oppose our selues a-  
gainst

gaingst thee, thy word,  
and seruants.

Preserue vs from  
the outrage of the  
furious multitudr,  
which thou maiest  
iustly arme against  
vs, as thou diddest  
begin for lacke of  
instrucion, and  
compassio of their  
soules and bodies.

8 To intreat to  
be preferued frō  
the outrageous  
multitude.

Aboue all, never  
leaue vs into their  
hands whose verie  
mercies are cruelties,  
that they should blas-  
phem thy great  
name, to say, Where  
is now their God; but

9. That we may  
never fal into the  
bloody enemies  
bands.

But full into the  
Lords.

Who pitieib vs  
when be smiteib  
vs.

V 3 let

*The perfect rule and*

*smitest vs, and euer in wrath remembrest mercie.*

10. *To pray inflantly that the cry of his seruants may still preuaile.*

Though our sinnes be hainous to anger thee, yet let the cry of thy seruants still preuaile:

*let vs still fall into thy hands, and deale with vs as it pleaseth thee, for with thee is mercy: and when thou smitest vs, yet thou pittest vs, euer in wrath remembering mercy.*

Though our prouocations bee more hainous then wee are able to expresse, yet Lord heare the cry of thy seruants, and let them still preuaile with thee to stay thy hand.

Hast thou not said it, and many a time made it good, euen vnto this verie day, that the innocent should deliuere the land? & doest thou not call vs all who desire to bee such, to stand vp in the breach, because thou wouldest not

destroy vs ? Hast thou not bin wont to pardon whole nations at the praiers of a few of thy seruants , and to giue the enemie for their ransome?

stand vp with *Moses* in the breach to stay thy fierce wrath, because thou art a God of mercy , and wouldest not destroy thy people? Hast thou not beene wont most to declare the riches of thy grace, in pardoning and sauing whole nations at the praiers of a few of thy poore seruants , and giuing the wicked for their ransome?

Therefore wee thy remembrancers (knowing that thou art still the same, as to thy seruants in former time, and that wee are as deare vnto thee as they were, & that thou canst deny vs nothing which we begge in thy Sonnes name according to thy will, so farre as it is

Therfore( oh good Lord )we whom thou doest call to be thy remembrancers,because wee know that thou art still the same good Gd to thine, as thou wast to *Moses*, *Abraham*, and *Samuel*; and being assured that through thy Sonne

V 4      we

To be more easynesse, sith be calles us now to stand in the breach as *Moses* to stay his hand ; to declare the riches of his mercy: saving vs full at the pray-ers of a few.

And seeing bee is  
full the same to  
vs, as to *Moses*  
and *Abraham*.

*The perfect rule and*

*And we so deare  
to him that bee  
can deny vs no-  
thing:*

*which may make  
for his glory, and  
our good.*

*To intreate him  
to magisie his  
mercy in pardo-  
ning, and turning  
our hearts to  
meet him:*

*But to make his  
enemies to feele  
thy hand, who  
have beene the  
causes of our sin  
by their wiles,*

for our good, doe  
humbly intreat thee to glorifie thy  
mercie in pardoning our sinne, &  
turning vs speedily vnto thee.  
But make thine enemis to feele  
thy hand, & those chiefly, who haue  
as *Balaam* caused  
vs to prouoke thee  
so grieuously, that  
we haue beene so  
oft in so desperate  
danger, and almost  
confumed by our  
back-slidings, and  
rebellions.

wee are as deare vnto  
thee as the apple of  
thine owne eye, that  
thou canst deny vs  
nothing which wee  
begge in his name,  
which may make for  
thine owne glory and  
good of thy people;  
euen wee thy poore  
children doe humbly  
intreat thee to glorifie  
thy mercy, that it may  
shine to all the world  
in pardoning the sin  
of our Land, and in  
turning the hearts of  
all sorts speedily vnto  
thee, to meeet thee  
with an intreatie of  
peace. But wee pray  
thee to make all the  
vnplacable enemies of  
thy Church to feele  
thy hand; and those  
chiefly who haue as  
*Balaam* and the Midianites,

## summe of Prayer.

III

anites, caused vs with  
their wils to prouoke  
thee to so fierce a  
wrath, wherein wee  
haue beeene so oft and  
so lately almost vtter-  
ly consumed, through  
our backslidings & re-  
bellions against thee.

Get thy self glo-  
ry vpon them as  
vpon Pharaoh, that  
when thou hast deli-  
uered vs and ouer-  
throwne them,  
as sundry times  
thou hast begun,  
we may sing pray-  
ses, and euer keep  
a remembrance of  
thy mercy.

Get thy selfe glory  
vpon them as vpon  
Phareo, in the heart of  
the sea, that when  
thou hast deliuered vs  
& ouerthrowne them  
(as sundry times thou  
hast begunne, and  
promised to accom-  
plish) wee may sing  
the song of Moses thy  
seruant: and all ages  
keepe a remembrance  
of thine endlessse  
mercy.

Let vs be afraid  
of obscuring any  
part of thy glory,  
and much more of

To get himselfe  
glory upon them,  
as upon Phara.

As he hath be-  
gun, and promis-  
ed to accomplish  
to his everlasting  
praise.

11 To pray that  
wee may bee a-  
fraid of ob-  
scuring his glory.

*The perfect rule and*

*Seeking our own  
glory, or taking  
his honour to our  
selues.*

12. *That wee  
may not disho-  
nour him by our  
selues.*

13. *To account  
it our greatest  
honour to honour  
him; and con-  
trarily.*

seeking our owne  
honour, or taking  
any part of thine  
honor to our selus,  
or of being proud  
of thy gifts. Whereunto  
we are so ready.

But aboue all,  
keepe vs from dishonoring  
thee by our sinfull liues  
amongst the wicked,  
to cause them  
to blasphem thy  
great name.

Let vs account  
this our greatest  
honour to honour  
thee, and contrari-  
ly our greatest  
dishonour.

of thy glory, & much  
more of seeking vainly  
our owne glory, es-  
pecially of robbing  
thy Maiesty, by tak-  
ing any part of thine  
honour to our selues,  
as *Herod*; or by being  
proud of thy gifts,  
whereunto our sinfull  
natures are strongly  
inclined.

Aboue all, keepe  
vs from dishonoring  
thee by our euill ex-  
ample, amongst the  
wicked and vngodly,  
to cause them to blas-  
phem that glorious  
trueth which we pro-  
fesse.

Make vs to ac-  
count it our greatest  
honour to honour  
thee, and the greatest  
dishonour and euill  
that ever can befall vs,

so much as in shew to dishonour thee.

Strengthen vs to walk so vprightly, that others seeing our good workes, may gloriſe thee, and wee may weare that reproch of the wicked as a crowne vpon our heads.

Strengthen vs to walke so vprightly, that others seeing our good works, may gloriſe thee our heauenly Father; and that we may ſtop the mouthes of all the wicked by our innocency, bearing their reproch as a crowne vpon our heads.

So kindle the zeale of thy glory in our hearts, that we may be grieved continuallie for al the dishonors done any way vnto thee.

And that instead of being a

So inflame our hearts with a zeale of thy glory, that our righteous soules may be vexed from day to day, for all the abominations, wherby thou art dishonoured by Atheists, Papists, and all forts of god-leſſe men.

Let vs bee ſo farre off from dishonoring thee,

To gloriſe him by our holy example.

To ſtop the mouthes of the wicked.

14. To have the zeale of Lot against the abominations of our age.

*The perfect rule and*

*15. With a bold acknowledgement of the Lord and every part of his truth.*

*As being our glory:*

*That we may bee acknowledged of him before all the world; to our owne everlasting honour.*

*when all the fearfull shall be denied.*

shamed of thee, or any part of thy truth, we may euer professe it with all holy wisedom, and boldenesse as our chiefest glory; gracing it with a holy conuersation. That our Sauiour may acknowledge vs before thee in the presence of al men, and Angels, to be the true children and heires of thy kingdome; when he will denie al the fearefull and vn-beleevuers, as those whom hee never knew, to their endless wee and confusio[n].

thee, by being ashamed with Peter of thee and thy religion, or any part thereof, where wee ought to professe it, that in all places wee may shew foorth our profession of thee, with all wisedome & boldnesse, as that which is our chiefest glory, gracing it with a holy conuersation. That so our Lord and Sauiour may acknowledge vs before thee our heauenly Father, in the presence of thy glorious Angels, and of the whole world, to bee thine owne chil-  
dren and heires of thy kingdome: when hee will most iustly denie all the fearful and vn-beleevuers, as those whom

whom he never knew,  
to their endlesse hor-  
rour and confusion

The second Petition.

T *hy Kingdome  
come.]*

And whereas thou ( oh Father ) art chiefly glorified in the increase of thine owne people which obey thy worde , amongst whom onely thou reignest : and especially when thou causest thy religion and people to prosper against all the power of hell : Grant thy Gospell whereby thou conquerest and rulest , to bee sincerely preached euerie where , all impediments being taken away .

*H T Kingdome  
come.] And wher-  
as thou(oh Father)art  
chiefly glorified when  
thy kingdome com-  
meth , and thy will is  
done ; that is , in the  
increase of thine own  
Church and people ,  
which obey thy word ,  
amongst whom alone  
thou reignest as Lord  
and King : and especi-  
ally when thou doest  
inlarge thy dominions  
against al the sub-  
tlety & power of hell ,  
causing thy religion  
and people to prosper  
and increase : Good  
Father giue thy Gof-  
pell*

*In the second po-  
sition , seeing  
Gods glory is in  
the enlarging his  
Kingdome , and  
doing his will .*

1. To pray for  
a free course to  
the Gospel , which  
is the sceptre of  
his kingdom , &  
that it may bee  
powerfull every  
where .

*The perfect rule and*

pell ( which is the Scepter of thy Kingdome ) whereby thou conquerest and rulest, a free course to be sincerely preached in all the world, all impediments being vtterly remoued.

Make it so powerfull in all places, that it may vtterly throw downe the kingdome of Satban, and Antichrist; converting and speedily gathering all thine elect vnto thee, that so thou maiest hasten thy glorious kingdom.

To this end, wheras thou ( oh King of Kings ) hast ordained Kings and Queenes, to be nursing Fathers and Mothers to thy poore Church, to no-

2. For Kings &  
Queenes to bee  
nursing Fathers  
and Mothers to  
the Church.

Make it so powerfull that it may destroy the kingdome of Sathan & Antichrist, and gather all thine elect vnto thee, that so thou maiest hasten thy glorious kingdom.

To this end, raise vp Kings and Queenes to nourish vs thy children with the word of life, and preserv vs from the rage of all our enemis.

fq

mies, especially  
that bloudy Anti-  
christ. And for  
those that are such  
already, make them  
tenne times more,  
let them account  
this their greatest  
dignitie to haue  
the bringing vp of  
the heires of thy  
kingdom committed  
vnto them.

rich vs thy children  
with the word of life,  
and to preserue vs  
from the rage of that  
bloudie Antichrist, &  
of all other cruell ene-  
mies : Oh Almighty  
and dear Father, raise  
vp such for vs in al the  
contries of the world.  
And those which are  
such already, make  
them ten times more,  
that they may ac-  
count this their grea-  
test dignitie, to haue  
the bringing vp of  
thine owne children  
and heires of thy king-  
dome, committed to  
their care and faithul-  
nesse.

And as it hath  
pleased thee to set-  
tle this thy king-  
dome in so great  
peace amongst vs,  
by our tender mo-

More specially as  
thou hast settled this  
thy kingdome among  
vs of this nation in  
much peace and prof-  
perity

*Chiefly to pre-  
serve it against  
the rage of all  
cruel enemies, &  
to account this  
their chiefest  
dignity.*

*3. Especially to  
pray for our So-  
veraigne, raised  
up for us, in place  
of our tender  
mother.*

## The perfect rule and

I  
That bee may  
have an abun-  
dant portion of  
Gods Spirit,

According to his  
high dignitie  
and charge.

ther, deliuering vs from that bloud-thirsty Whore of Babilon, and also to continue the same beyond all former expectatiō vnder our dread Soueraigne; so inde him, wee beseech thee, with an abundant portion of thy spirit according to his high dignity, to discharge faithfully that great charge committed vnto him. Increase in him all tender affections towards thy children. Grant him that in token of true thankfulness for all his de-  
minions, & chiefly the wonderfull deliuerances of his Maiestie, and his, (and of all vs thy people principally by him) he about all others may set himselfe with Ie-  
suschrist, and Ies-  
uschrist, and other worthy Kings of Iuda, to enlarge

perity, vnder our late tender nursing Mother, and hast deliuered vs from the tyranie of that bloud-thirsty whore of Babylon, and also hast continued the same still most miraculously, beyond all former ex-  
pectation vnder our gracious Soueraigne, whom thou hast ray-  
sed vp for a foster Fa-  
ther in her place; so we beseech thee to in-  
large the hart of thine Anointed seruant, wth an abundant por-  
tion of thy spirit, both of wisedom and zeale for thy glory and kingdome, and ten-  
der affectiōs towards thy children, accor-  
ding to that high dignitie laid vpon him, and

thy kingdome and promote thy pure religion, destroying vtterly all vn-godliuesse. Inable him to procure each way the good of vs thy poore children committed to him. Strengthen him to preseue all vs thy poore people from the violence of the wicked, that wee may boldly make

and the charge committed vnto him. Grant that in token of his true thankfulness for all his dominions and great honour, and much more for the admirable deliuерances giuen vnto him and his, (and aboue all that thou hast made him twice, chiefly so wonderfully in our eyes, thy principall instrument, in sauing vs thy poore Church) that he may set himselfe much more earnestly than euer did *Cyrus* or *Darius*, euen as worthy *Iehosaphat*, and *Ezechiah*, to aduance thy glory, in inlarging and furthering this Kingdom of thy Son, and in promoting thy

X pure

2

*That in token of thankfulness for all his dominions and deliuérances,*

1. *At his coming in*

2. *Discovery and pretending the massacre.*

*And for the deliuérances of the church by him, bee may let him selfe, first to aduance Christ's kingdome and Gospell.*

*The perfect rule and*

*And secondly to procure the good of Gods seruants repressing the wicked.*

*That wee may liue in all peace and godlinesse without feare.*

3  
*To bee affected towards him as the good people were towards Dauid.*

profession of thee without feare of Atheist, Papist, or any other malicious enemie. Grant to vs also this grace, in token of our thankfulness, that all wee being still more loyally affected towards him, as toward our most happy nursing Father vnder thee, and as all the good people were towards David, may euer sound forth thy praises for him. And also

pure religion with all his power, destroying whatsoeuer is against it, and discountenancing all vngodliness. Oh strengthen him to procure each way both by godly lawes, and all other holy meanes, the good of vs thy poore people committed vnto his trust, repressing all the wicked; that wee may liue a quiet life in all godlinesse and honesty, fearing none but onely thy heauenly Maiesty. So grant that all we thy children being affected towards thine anointed, more and more, as towards our happy nursing Father vnder thee, and as all the good people were towards

pray earnestly for his preseruation , & of our Queene , with all their royal progeny . That his Kingdome may be established vntill Christ shall come , to resigne vp this earthly Scepter , and reigne with thee eternally .

towards thy seruant *David* , may euermore accordingly sound foorth thy prayses for him . Give vs hearts to cry continually vnto thee , for the preseruation of his Maieſtie , with our Noble Queene , and all their royll progeny , that the throne of his kingdome may bee eſta-blished vntill Christ the King of kings ſhal come : then to resigne vp the ſcepter into his hands , and to bee ta-ken vp into his throne to reigne with thee for euermore .

Giue all our Rulers the ſame hart , that they may bee as the hands of thine anointed

Good Lord give all our Magistrates and Rulers vnder him the ſame heart , that they may bee as the hands of thine anointed in

X 2 euery

*Sound foorth  
the prayses of the  
Lord for him .*

4  
*And pray for  
him and his , to  
reigne for euer-  
more .*

4. *For our Ma-  
gistrates to haue  
the ſame hearts .*

*The perfect rule and*

*s. For our Ministers to tred  
in the steps of  
the holy Apostles*

*Seeking to save  
every soule.*

*By word.*

in euery place, for  
this purpose.

euery place, for the  
accomplishment of  
this worke.

And as thou hast  
ordained chiefly  
to finishe thy King-  
dome by the prea-  
ching of thy Gospell,  
which thou  
didst first spread by  
thy holy Apol-  
tles, subduing the  
world thereby, so  
wee pray thee to  
send foorth such  
powerfull preache-  
rs into euery con-  
gregation, as may  
not cease to admoni-  
she euery one with  
teares.

And withall as thou  
hast appointed to  
build vp thy King-  
dome, chiefly by the  
sincere preaching of  
thy sacred Gospell,  
whereby thou didst  
first spread it so spee-  
dily, subduing all the  
world by the Ministry  
of thy holy Apostles;  
so wee pray thee send  
foorth such faithfull  
Preachers, into euery  
congregation, which  
being furnished with  
gifts, and tenderly af-  
fected with the care  
of euery soule, com-  
mitted vnto their  
charge, may not cease  
with *Paul* to admonish  
every one both pub-  
likely and priuately,

day

Teach them to frame themselues by all holy means to win all; and to bee afraid of the least offence, which might hinder the saluation of any one.

day and night with teares.

Guide them good Lord to goe before them in all holy conuersation, & to frame themselues to all, to win all, being afraid of giuing the least offence, either to harden, or any way to hinder the saluation of any one of them.

Awaken at length (Oh L O R D E) all our blinde guides, and all sorts of vncionable Ministers, who are drunke with the blood of soules, that they may but remember, how the blood of one *Abel* did cry for vengeance from the earth, and that they may thinke

*And conuersation.  
Afraid of of-  
fence.*

2

*To awaken all  
our vncionable  
Ministers.*

*That they may re-  
member the cry  
of Abels blood.*

\* Awaken at length all sorts of vncionable Ministers, drunken with the blood of their people, that remebering the cry of *Abels* blood, they may bethinke themselves in time

X 3 where

*And Christ's appearing.*

*And either to repent and become profitable, or the people may be committed to such, as by whom Christ may reigne, and they saved.*

3  
*That Antichrist may bee cast forth, and whatsoever belongeth to him, or whereby bee hath deceived the people of the Lord.*

what to answere when Christ shall come.

Either give them repentance and care for their peoples saluation, or free thy poore people from them. Commit them to such by whom they may bee brought into obedience to the lawes of thy kingdom for their saluation. That thou alone maiest reigne as Lord and King amongst the, Antichrist being cast out vtterly, with all things appertaining to his bloody religion, &

where they will appere, when Christ shall come to take an account for euerie soule,

Either give them repentance for that bloudy sin, that they may saue themselves, and those committed to them; or else vtterly free thy people from this heauy iudgment. Set such every where by whose faithfull Ministrie thy people may be brought euery where into a holy obedience to thy heauenly Gospell, to their everlasting saluation; that thou alone maiest reigne as Lord and King, and Antichrist cast out vtterly, with all that appertaines to his bloudy

whereby hee hath  
kept any of thy  
people vnder his  
slauery, or seekes  
to pull vs againe  
into Babylon.

Deface ( oh  
Lord) all the prints  
of his Idolatry, and  
cut off all hopes of  
euer building vp  
Babell againe.

And seeing the  
chief glory and  
safety of thy King-  
dome , is in the v-  
nity of thy subiects  
take away good  
Lord, wee againe  
intreate thee, all  
causes of conten-  
tions.

dy religion , and  
whereby hee hath vp-  
holden his throne and  
tyranny, and kept any  
of thy people vnder  
his slauery , or at least  
seekes to bewitch  
them, to pull them  
into Babylon againe.

Good Lord destroy  
all the very prints of  
that cursed Idolatry ,  
and whatsoeuer may  
put his fauourites in  
hope of euer repai-  
ring the ruines of  
their Babel.

And seeing ( oh  
Lord ) that this is the  
glory and safetie of  
thy Kingdome , when  
all the subiects of it ,  
especially the leaders  
of thy people , liue in  
a holy vnion vnder  
thy lawes : take away  
wee againe intreate  
X 4      thee,

*And all the ve-  
ry prints of his I-  
dolatry utterly  
destroyed.*

6. To pray for a  
holy unitie in th:  
church , chiefly  
amongst the lea-  
ders.

*And to take a-  
way all causes of  
contention.*

2  
*To confound  
all Balaams de-  
sires.*

*Who seekes by  
our diuisions to  
preuaile against  
us.*

3  
*And that wee  
may buy this  
peace with the  
losse of all.*

\* Confound all the plots of curled *Balaam*, who knowing that no Kingdome diuided can stand, seeks to rend thy Church in peeces, the more easely to preuaile against it, when thou art also departed from it; as euer Sathan hath bee[n] wont.

Grant that wee may buy this peace with the losse of al, except thy fauour, that all sorts seeing our holy agree-

thee, all contentions from amongst vs, with the causes there-of.

Confound wee pray thee, all the plots of that cursed *Balaam* of Rome; who knowing that not thine owne kingdome, if it be diuided, can stand, seekes day and night by all his agents, to rend thy Church in peeces, the more easily to preuaile against it when it is diuided, and thou departed from it: as Sathan hath euer preuailed by his instruments in all countries.

Grant that we may buy this peace with godly *Abraham* with the losse of all things, except thy fauor; that all

ment, may ioyne themselues vnto vs and come into the bosome of thy Church.

all sorte seeing our holy agreement may come foorth of Popery, and prophanenesse vnto vs; and our brethren departed, may turne into the bosome of thy Church againe.

And moreouer, sith thou wil haue every one to helpe to builde vppe thy Kingdom, & to saue others by bringing them thereunto, grant vs more care not onely for our charges committed to vs; but for every one tied vnto vs by any speciaill bond.

And whereas thou hast appointed that euery one of vs should labour to build vp thy kingdome, by bringing others thereunto, that they may bee sauued; giue vs hearts to haue a speciaill regard of all those committed to our charge, to bring them in obedience to the lawes of thy kingdome, and euen all who are tied vnto vs by any speciaill bond.

Giue vs grace to take

*That all sorte  
may ioyne them-  
selues vnto vs.*

*7. That every  
one of vs may  
haue a care to  
saue others.*

*Especiallly all  
committed to  
our charge.*

*With all kinde  
vnto vs by any  
speciaill bond,*

*The perfect rule and*

*Taking all occasions to save all by all meaneſ:*

Affift vs to take  
every firſt occaſion for gaining e-  
very one vnto thee, by all holy  
meaneſ, of admoni-  
tions, examples,  
and whatoever.

*To be as the An-  
gels for Lot.*

*8. That we may  
have a feeling of  
the happinesse of  
this Kingdome.*

*And of the re-  
ward of holines.*

Let vs not reſt  
before they bee  
ſafe from the ven-  
geance.

And that wee  
may preuaile the  
more, giue vs (oh  
Lord) a ſweet fee-  
ling what a bleſſed  
thing it is to bee  
of thy Kingdome,  
and partakers of  
thy glory: euē to  
be Kings & priests

take euery firſt occaſion which thou offeſt for procuring or  
furthering their ſalua-  
tion, and ſo gaining  
them vnto thee, by all  
good admoni-  
tions, exhortations, and ex-  
amples.

Let vs bee as the  
Angels vnto Lot, ne-  
uer reſting before we  
haue gotten them ſafe  
into Zoar.

And that wee may  
bee able to perſwade  
others more effectu-  
ally, Lord giue every  
one of vs a ſweet fee-  
ling, what a bleſſed  
thing it is to bee the  
ſubiects of this thy  
Kingdome; to haue  
all the priuiledges  
thereof, and to bee  
partakers of thy glo-  
ry, euē Kinges and  
Priests

vnto thee & what  
happynesse there is  
in liuing such a ho-  
ly conuersation.

Priests vnto thee; and  
what reward and hap-  
pynesse there is in li-  
uing such a holy con-  
uersation.

Make vs to con-  
sider how wretched  
the state of all o-  
ther people is, be-  
ing bondslaves of  
Sathan and refer-  
red for hell, seeme  
they neuer so hap-  
py.

Make vs to consider  
aright how wretched  
and vnhappy the state  
of all other people is;  
seeme they neuer so  
happy in this world,  
being but bondslaves  
of Sathan, referred  
for the chaines of e-  
ternall darknesse.

Grant vs to liue,  
as thy obedient  
subiects, that wee  
may passe from  
this Kingdome of  
grace into thy glo-  
rious Kingdome.

Oh heauenly King,  
grant vs to liue in all  
things, as the subiects  
of thy Kingdome, that  
so we may passe from  
this Kingdome of  
grace, into that thy  
Kingdome of glory.

Make vs to feare  
the occasions of  
backsliding, that  
we neuer so much  
as once looke backe

Make vs to feare  
the causes of back-  
sliding, that we may ne-  
uer so much as looke  
backe

*And how  
wretched the  
state of all other  
is.*

9. *That we may  
liue as the sub-  
iects of this king-  
dom ready to be  
translated.*

10. *Fearing the  
causes of back-  
sliding.*

*The perfect rule and*

*Hying fast towards beauen,  
looking at our  
Sauior.*

11. *To destroy  
all our corrupti-  
ons.*

12. *To hasten  
the day of our  
glory & triumphe*

vnto the world ,  
but hie fast toward  
heauen where our  
Sauior keepes pos-  
session for vs .

Destroy in vs all  
our corruption ,  
whereby Sathan  
preuailes against vs

Hasten that day  
when the diffe-  
rence shal appeare  
betweene vs and  
them that feare  
thee not , when we  
shall reigne with  
thee for euer , all  
the rest being  
thrust foorth into  
eternall darknesse .

backe with Lots wife ,  
towardes this euill  
world ; but euer hie  
fast towards thine  
heauenly Kingdome ,  
hauing our eye at our  
Lord and Sauiour ,  
who sitteth at thy  
right hand , keeping  
there possession , for  
vs .

Destroy in vs eue-  
ry corruption , where-  
by Sathan keepes vs  
any way in his slau-  
ery , or at any time gets  
the dominion ouer vs .

Hasten that glori-  
ous day , when the dif-  
ference shall appeare  
betweene vs thy sub-  
iects , and those who  
serue thee not ; when  
we shal wholly reigne  
in glory with thee ,  
free from all our ene-  
mies , and from euer  
offen-

offending thee any more.

And because we now liue by faith, and not by sight, the wicked oft florishing when all thy children are afflicted, Oh Lord increase our faith in all thy promises.

And because in the meane time, wee thy subiects liue by faith, and not by sight in this world, where all things vsually seeme to goe out of order; the wicked florishing in their vngodliness, when wee oft weepe and mourne: Oh Lord increase our faith, in all thy gracious promises.

Cause vs that through the comfort of it, and power of godliness we may grow vp to a full assurance, that wee are the true heires of thy Kingdome, and may ouercome all hindrances, that being

Cause vs through the comfort & power of godliness wrought in vs thereby, to grow vp to such a full assurance, that we are the true heires of thy Kingdome, that wee may easily ouercome all the hinderances of the world, and hauing the

13. And in the  
meane time see-  
ing we liue by  
faith, to increase  
our faith.

That growing to  
full assurance we  
may ouercome  
the world.

*The perfect rule and***2**

*And remaine  
faithfull to the  
death.*

**14.** *To be filled  
with peace, ioy  
& righteousnes:  
That all may see  
of what kingdom  
we are: and we  
enter into ouer  
ioy.*

faithfull to the  
death wee may  
have the crowne  
of life.

Fill our heartes  
with such peace &  
ioy, with all the  
fruits of righteous-  
nesse, that all may  
see to what King-  
dome wee belong,  
and we may enter  
into thy ioy.

the patience of Saints  
wee may bee faithfull  
to the death, vntill  
thou set the crowne  
vpon our heads.

Fill our hearts with  
such peace of consci-  
ence, and ioy in thee,  
with all the fruits of  
righteousnesse, incou-  
raged by thy sweet  
promises, that all o-  
thers may see to what  
Kingdom we belong,  
and that we our selues  
may feele daily the  
beginning of it in our  
selues, so entring into  
thy heauenly ioy.

*The thid Petition.*

**1.** *To pray that  
wee may declare  
our childe-like af-  
fections, zeale,  
& thankfulness  
by doing his hea-  
uenly will.*

*T*hy will be done in  
earth, as it is in  
Heaven.] And that  
our child-like affec-  
tions towards thy hea-  
uen-

to all the world; quicken vs to doe thy heauenly will, chiefly that wherein thou hast shewed vs how thou wilt haue vs to walke, that we may doe it cheerfully as the Angels.

Pardon our imperfect seruice, and accept our will for the deed.

Let it bee our chiefe desire to stand in thy presence, to enquire by all holy meanes what thy diuine pleasure is: vouch-

uenly Maiesty, our zeale for thy glory, & thankefulness for thy Kingdome, may bee more manifest to all the world; quicken vs to doe thy heauenly will, and commandement, chiefly those with which thou hast fully acquainted vs, how thou wilt haue vs to walke, and keepe thy watch; and that with as much readinesse as thy Angels in heauen.

And wherein wee are too short, accept ( good Father ) our will for the deed.

Let it bee our delight to stand ever in thy presence, to inquire thy diuine pleasure, both by reading and hearing thy heauen-

*As chearfully  
as the Angels.*

2. *To accept  
our will for the  
deed.*

3. *That we may  
delight to inquire  
his will by all  
meanes*

*The perfect rule and*

safe, to manifest thy good will vnto vs for our direction. And euer so soone as thou hast made it knowne vnto vs , giue vs Davids Echo , to say, I am here Lord to doe thy will, thy Law is within my heart.

*Having Davids  
Echo, I am  
beere Lord.*

4. To prepare for troubles, and bumble our selues vnder them as his obedient children: Making right w/esth.m.

Moreover, seeing it is thy decree that thorow many troubles wee must enter into thy Kingdome; good Father, giue vs hearts to looke for them, and with all subdue our cor-

uenly word and asking of others, and also by earnest prayer. And euer so soone as thou hast by any means made knownen vnto vs , what thy good will is , giue vs forth with Davids Echo , that without consulting with flesh and bloud we may say foorthwith, I am here Lord, to doe thy will, ye a thy law is within my heart : that so all our seruice may bee freewill offerings vnto thee.

Furthermore, wheras it is thy decree, that thorow many troubles we must enter into thy heauenly kingdome,(good Father) frame our corrupt wils vnto thy hea-

rupt wils to thy holy will, that humbling our selues vnder thy hands wee may inquire the true meaning of thy rods, and alio trie and re forme our waies immediately without once whispering a gaint thee.

beauenly will, and giue vs grace both to looke for them, and euer to humble our selues vnder thy hand, as thy obedient children, seekinge always to pacifie thee, searching immediatly the meaning of thy rod, and amending whatsoeuer is amisse, without once whispering against thy diuine Maiestie.

Assure vs that in loue thou so workest our good in all our trials, euuen when thou smitest vs, and wilt giue vs a happy issue in thy due time.

Assure vs that thou still louest vs, euuen when thou correctest vs most sharply, and art working our good; and wilt in thy due time giue a happy end to all our troubles, and cause thy louing countenance to shine on vs againe.

And if it shall bee thy good pleasure to call vs to suffer for

4. That wee may not suffer as euill doers, but onely for rightconsnes.

Y keepe

*Without whispering.*

*To bee assured  
that God doth al  
of loue for our  
good, and will  
give a happy  
issue.*

*The perfect rule and*

1. Pet. 4.15.

*To take vp our crosses with ioy & thankfulnes.*

*Looking at our Sauour.*

*6 That wee may never doe any thing against his reuealed will, to obtaine never so great a good, which wee imagine.*

thy name; keepe vs that wee may suffer as thine own chidren for righteousness: & then to take vp our crosses with thankfulnes, rejoycing that thou countest vs worthy that honour; and looking stedfastly at our Lord and Sauior, who hauing first troden that way before vs, sits for euer in glory at thy right hand.

But keepe vs that wee never doe any thing against thy reuealed will, to procure thereby

keepe vs that wee may not suffer as euill doers, or busie bodies for meddling in things without our calling, so to bring crosses on our selues, but as thine owne chidren for righteousness. And then make vs to take vp our crosses, with all ioyfulness & thankfulnesse, that thou accountest vs worthy that honour; looking stedfastly at the great reward holden forth vnto vs, in the hand of our Lord and Sauior, who hauing troden that way before vs, is there highly exalted to reigne for euer.

Keepe vs that we never go against thy reuealed will, whereby thou hast conuinced our consciences, vnder pretence either

neuer so great a good ; seeing thou canst and wilt maintaine all thine owne causes, and effect whatsoeuer is best without our sinne. That wee may euer truely pray; Thy wil be done in earth as it is in heauen.

either to honor thee, or do any seruice vnto thy Church, or for neuer so great a good : seeing thou canst & wilt maintaine thine owne honor and causes, and saue thy Church, effecting whatsoeuer is best without our sinne. That we may euer truely pray , *Thy will be done in earth as it is in heauen.*

The fourth Petition.

*Give us this day our  
etc.] And then  
(oh deare Fa-  
ther) when we  
are such ; that  
the world may  
see thy tender  
care ouer vs, and  
how thou fulfil-  
lest thy promis-  
es vnto vs , and  
that*

*GIVE vs this day our  
daily bread. ] And  
then( oh deare Father)  
when thou hast giuen vs  
such heart thus to seeke  
thy will, to the end that  
the world may see the  
tender care that thou  
haft for vs , and how  
thou dost fulfill vnto vs  
all thy promises, and*

*Y 2      that*

*In the fourth pe-  
tition.  
To the end that  
all may see the  
tender care of  
our beauenly Fa-  
ther for vs , and  
that we may at-  
tend the doing  
of his will.*

*1. To pray for  
the comforts of  
this life.*

*The perfect rule and*

2. That hee  
would shew his  
Fatherly prouide-  
nace for neceſ-  
ſaries, and to di-  
rect vs to the  
meanes to serue  
his prouidence.

Chiefly in our  
particular cal-  
ling, auoiding  
the contrary.

3. To commit  
our ſelues wholly  
to his protec-  
tion, depending on  
him without  
feare.

we may the bet-  
ter attend the  
ſeeking of thy  
glory and good  
pleaſure; vouch-  
ſafe vs the com-  
forts of this pre-  
ſent life.

Shew vs thy  
loue in prouid-  
ing for vs in  
due time.

Direct vs to  
vſe all painful-  
neſſe and holi-  
wifedom, chief-  
ly in our parti-  
cular calling ;  
with all the  
meaneſes to serue  
thy prouidence;  
auoiding what-  
ſoeuer may hin-  
der our comfort  
or hurt our e-  
ſtate.

Grant vs to  
hindeſe our ſelues

that wee likewife may  
wholy attend the ſeeke-  
ing of thy glory, in the  
inlargement of thy King-  
dome, and doeing thy  
will; vouchſafe vs graci-  
ouſly all things meete  
for the comfort of this  
preſent life.

Shew vs thy Fatherly  
loue, prouiding suffici-  
ently for all our neceſſi-  
ties in thy due time.

Direct vs to vſe all  
the holy meaneſes, which  
thou haſt appointed to  
serue thy diuine prouide-  
nce, both painfulnes,  
thrift, and godly wif-  
dom, chiefly in our  
particular calling; auo-  
iding as warily whatſoe-  
uer may any way in-  
danger vs, make our  
liues uncomforable, or  
hurt our eſtate.

Grant vs grace alſo  
euermore

vnder thy watchfull protection without feare, knowing that our times are in thy han<sup>t</sup> to continue a plesest thee.

euermore, in all humilitie to commit our selues vnto thy Fatherly protection, walking in thy waies, not fearing what man can doe vnto vs; remembryng that our times are in thy hands, to continue so long as it pleasest thee.

Make vs able to consider that of our selues we cannot prolong our liues one minute; nor haue any power to get one morfell of bread vnlesse thou both shewe vs the meanes, assist vs to vse them, and give a blessing to them.

Humble vs before thee, that we are not worthy the least crum

Make vs euer to remember that vnlesse thou who hast giuen vs our liues doe preserue them, we cannot continue one moment. And to know that of our selues we haue no power to get one morfell of bread, vnlesse thou both shew vs the meane, and after inable vs to vse the same; and give a blessing to them.

Humble vs in the sense of our vilenesse, that wee are so farre off from

4. To know our  
owne frailty,

And vnability  
to get a crum of  
bread, or to see  
or vse the  
meanes.

5. To be humbled  
in the sense  
of our unworthy-  
nesse of bread.

*The perfect rule and*

of bread, which  
we are taught to  
to beg dayly.

6. To know that  
wee are usurpers  
of it, and of all  
other things,

*Vntill they be  
giuen vs in  
Christ, having  
lost all in Adam.*

*To get more as-  
surance of our  
title in Christ.*

from deseruing eternall  
life, that wee are not  
worthy of the least  
crum of bread which  
thou hast taught vs to  
beg daily.

And grant vs grace  
to know, that when wee  
haue it, wee are but  
theeues and usurpers of  
it and of whatsoever  
else we possesse, and to  
make a dreadfull ac-  
count for it; vnlesse thou  
giue it vs in Iesus christ:  
Because wee hauing lost  
all through Adams  
transgression, can haue  
no right vnto it againe,  
vntill it bee restored vnto  
vs, in our Lord and  
Saviour.

Increase our  
assurance, that  
thou hast giuen  
him vnto vs,  
that wee may  
have a title to  
you.

Vouchsafe therefore  
to increase our assurance  
that thou hast giuen vs  
thy Sonne who is Lord  
of all, that in him wee  
may

whatsoeuer wee  
enjoy.

Blesse thy good  
creatures to no-  
rish & comfort  
vs, and remooue  
from them the  
curse due vnto  
our sinnes.

Give vs con-  
tentted hearts,  
though we haue  
but bread , ac-  
knowleging thy  
Fatherly prouide-  
nce as well in  
want as plentie;  
& that thou wilt  
make euē bread  
sufficient when  
other meanes  
faile

And if we shall  
come to haue  
no more but for

may bee certaine , that  
wee haue a true title to  
whatsoeuer we injoy.

Giue withall both  
power and strength to  
thy good creatures , to  
nourish and comfort vs,  
remoouing the curse  
which our sinnes de-  
serue.

*Bread.]* Bestow vpon  
vs contentted and thank-  
full hearts , with the e-  
state wherein thou set-  
test vs , though we haue  
but bread ; and grace to  
see , and acknowledge  
thy wise and tender pro-  
vidence , as well in want  
as plenty ; being vn-  
doubtedly assured that  
thou canst and wilt  
make bread alone to sa-  
tisfie vs abundantlie ,  
when other means faile.

*This day.]* And if thou  
shalt euer bring vs into

Y 4      that

7. *For power to  
the creature to  
nourish vs.*

8. *For conten-  
tion with our  
estate.*

*And to see the  
Lords prouidence  
in bread alone.*

9. *And when  
we haue but for  
the day , nor any  
meanes.*

*To pray to be able  
to cast our selues  
wholly on the  
Lord without  
fainting.*

the present day,  
nor any meanes  
of succour, then  
strengthen vs to  
cast our selues  
vpon thee with-  
out fainting, and  
to shew that we  
liue not by  
bread onely, but  
by thy power &  
tender care and  
blessing.

10. *To pray for  
assurance that  
the Lord will ne-  
ver let vs want  
that is good.*

Certifie our  
consciences, that  
though wicked  
men may bee  
hunger starued,  
yet thou wilt ne-  
ver let any of vs  
that serue thee  
faithfully, being  
heires of thy  
Kingdome, to  
want any thing  
that is good for  
vs, but wilt work  
extraordinarily,  
causing our enc-

that strait, that we shall  
haue no more but for  
the present day, nor any  
meanes of succour in  
the world; then streng-  
then vs to giue thee  
giory, by casting our  
selues wholly vpon thee,  
without impatience or  
fainting; that wee may  
bee able euen then, to  
shew our confidence in  
thee, and how wee liue  
not by bread onely, but  
by every word procee-  
ding out of thy mouth.

Certifie our con-  
sciences beforehand, that  
howsoeuer wicked men  
bee they never so rich,  
may starue with hunger  
before they die; yet thou  
wilt never let vs thine  
owne obedient children  
and heires of thy king-  
dome, to want any thing  
that shal be good for vs;  
but

or combination  
of enemies to  
wilt ordinary  
mies to feed vs,  
or the foules to  
bring vs meate  
rather then wee  
shall want.

Keep vs ther-  
fore, oh louing  
father, from car-  
king cares afore-  
hand, for prouis-  
tion for vs or  
ours; and much  
more from mur-  
muring and im-  
patience whereby  
thou art dis-  
honored & pro-  
uoked,

Make vs able  
to sanctifie thee,  
vñg onely the  
meanes for thy  
protection and

but that thou wilt ra-  
ther worke extraordi-  
narily, when ordinary  
meanes faile, and wilt  
cause our enemies to  
feede vs, if our brethren  
forget vs, the very souls  
to bring vs bread, and  
the heauens to powre  
downe a blessing.

And therefore (good  
Father) let vs alwayes  
be reuerently afraid of  
dishonouring, or gree-  
uing thee by carking  
cares aforehand, for  
prouision for vs or ours;  
and much more of mur-  
muring, or impatience,  
or fainting in any such  
trials, whereunto our  
sinfull natures are ex-  
tremely inclined.

Make vs able to sanc-  
tifie thy great name, in  
vñsing only the meanes  
to serue for thy protec-  
tion

But work extra-  
ordinarily when  
ordinary meanes  
faile.

11. To be af-  
raid of dishono-  
uring the Lord by  
carking cares  
aforehand, or  
impatience in  
trials.

12. To pray to  
be able when we  
have used only  
the meanes to  
referre the ble-  
ssing to the Lord.

prudence, commendinge our selues and al the successe wholy vnto thee, being certaintly assured that thou canst not faile vs, nor forget vs.

13. To have a  
holie vse of all  
Gods gifts to our  
saluation, namely  
of our riches.

*Never abusing  
them.*

And when thou doest bestow thy gifts vpon vs, make vs to behold thy goodness in them, vsing them holily, that all may further our saluation.

Neuer suffer vs to abuse them to satisfie our lusts, or to puffe vs vp, or set our confidence and loue vpon them making them our gods.

Teach vs to  
employ them to

tion and prouidence, referring the worke and whole successe vnto thy heauenly maiesty alone, being certaine that thou wilt make all to prosper as shall be best, and that thou canst not faile vs nor forsake vs.

And when thou dost bestow those thy gifts vpon vs, giue vs a holy vse of them, that euern our riches and all outward benefits may further our saluation; and that wee may see thy goodness in them.

Oh neuer suffer vs to abuse them to satisfie our sinfull desires; or puffe vp our proud hearts; or make them our gods, putting our confidence or felicity in them.

Teach vs to employ  
all

maintaine thy worship and seruice, and performe all holy duties, especially for the relief of thy children, for whom wee are to pray daily, and to whom thou hast giuen an interest in the vse of them.

22is mons  
-eris yel n  
-oziq ouz  
noizug  
not grizly

Giue vs hearts full of compassion towards the poore, to comfort & to refresh their hungry soules; that their backs and bellies may blesse vs, and that thou mayest remember vs in the day of trouble.

-lit wo w  
otidw baA

all that thou hast vouchsafed vs to the maintenance of thy religion, with all the holy endes which thou hast ordeneied them for: and especially for the relief and comfort of our poore brethren, for whome thou hast taught vs to pray daily as for our selues; and to whome thou hast also giuen an interest in the vse of our goods.

Giue vs bowels of compassion towards the poore and needy, that wee may take off euery heavy burden, relieve the oppressed, deale our bread to the hungry soules, that their backes and bellies may blesse vs, and that thou maiest remember vs in the day of our aduersity, and we

lay

14. To employ them to the ends appointed, as first and chiefly, to maintaine Gods religion, and relieue his seruants

Esa.58.6.7.8.9.  
10.11.etc.

15. To pray for bowels of compassion towards the poore.

*So to shew our homage to God therein, and loue to his children.*

*And the communion of Saints, waiting for the ioyfull sentence.*

*And seeing our sinnes only doe binder all these things which wee haue begged:*

Inable vs herein to shew our thankfulnesse to thy heauenly Majestie, loue to thy children, & chiefly the most excellent; and ther ein the true practise of the Communion of Saints, waiting for the ioyfull sentence, come yee blessed of my Father, receive the kingdome prepared for you, &c.

*Forgive us our trespasses.] And whereas our*

*val*

*lay vp a sure foundation against the time to come.*

Inable vs heerein to shew forth our homage to thy diuine Maiestie, that wee hold all of thy goodnesse; and declare the loue wee beare to thy children for thy sake and chiefly to them that most excell in thy graces; and so the true practise of the Communion of Saints, waiting for that ioyfull sentence from our Lord and Sauour; Come yee blessed of my Father, receive the Kingdome prepared for you, for when I was hungry, you gane me meat.

*The fifth Petition.*

*Forgive us our trespasses.] And whereas our*

*as*

finnes only doe hinder, and turn from vs all these blessings which wee haue begged, and bring innumerable euils vpon vs, instead of them, and so make vs most vnhappy: wherupon thou hast taught vs to cry every day, *Forgive vs our finnes: Pardon,* good Lord, and remooue all our finnes out of thy sight, which hinder al these good things from vs.

And to this end that we may neuer giue thee rest, vntill wee haue gotten this

as our finnes onely doe hinder our assurance, that wee are thy chil-dren, and cause vs that wee can neither behold thy glory, nor feele the power and happines of thy Kingdome; neither yet haue that full securi-ty for thy Fatherly pro-uidence, and protection from all euill, which o-therwise we should find; and do moreouer bring all contrary euils vpon vs, and therefore thou hast taught vs to crye every day, *Forgive vs our trespasses: Pardon(good Lord)* and remooue all our finnes, that keepe a-way these good things from vs.

And that wee may cry more earnestly for forgiuenesse, neuer giuing thee rest, vntill we haue

i. To pray for pardon of all our finnes.

*The perfect rule and*

*Because heerein  
alone stands all  
true happiness.*

assurance of pardon : teach vs that herein is all true happiness, and without this we are most miserable, & without all hope of comfort ; and of all creatures most vnhappy.

2. To be able to  
see the hainous-  
nesse of sinne.

I  
*In the fearefull  
punishment of  
the Angels.*

haue attained it ; teach vs that heerein alone stands all true peace and blessednesse , when wee haue this full assurance sealed in our hearts, that our sinnes are pardoned ; and that all they whose sinnes are not remitted , are most accursed and vnhappy.

Shew vs also the hainousnesse of sinne , declared in the fearefull punishment of thy most glorious Angels, the excellentest of all thy works , whom for one sinne thou didst throw downe unto hell to be reserved in chaines of darknesse to the judgement of the great day.

And to this end shew vs ( good Father ) the hainousnesse of sinne , by making vs to consider aright thy wrath declared against it from heaven, first in the fearefull punishment of thy most excellent creatures the angels, whom for that one sinne , euен because they were not content with their estate , thou hast cast downe into hell , to bee reserved in chaines of darknesse

And afterwards  
in our first pa-  
rents cast out of  
their happy e-  
state, accursed  
in themselues &  
all their posteri-  
ty, euen all vs,  
vntill we obtaine  
deliuernace by  
laying hold on  
our Lord and  
Sauour.

Make vs able  
yet more plain-  
ly to behold the  
same, in the ge-  
nerall destruc-  
tion of the olde  
world; turning  
*Sodome* into a-  
shes, for a war-  
ning to al poste-  
riety, preparing

darknes ynto the iudge-  
ment of the great day;  
then to be damned to  
endlesse torments.

And afterwards in  
our first parents, cast  
from their happy estate,  
for eating the forbidden  
fruit, for whose sinne a-  
alone, all the curses of  
this life and that to  
come, fell not onely vpon  
themselues, but also  
all their posterity, e-  
uen al of vs being wrap-  
ped in the same con-  
demnation, vntill wee  
bee deliuerner by Iesus  
Christ.

Open our eyes to see  
this thy wrath against  
sinne yet more fully,  
not onely vpon the wic-  
ked in the generall de-  
struktiō of the old world  
and in turning the filthy  
Cities of *Sodome* and  
*Gomorrah*

2  
*Of our first pa-  
rents.*

3  
*Of the old world.*

4  
*Sodome.*

*The perfect rule and*

hell for an ever-lasting punishment to all vnbeleeuers and impenitent sinners.

*5 Hell prepared for the wicked.*

*6 And in the punishment of Gods dearest seruants: As Moses.*

*Gomorrah into ashes, to remaine as eternall monuments to al posterity; and in preparing the lake burning with fire and brimstone, for an everlasting punishment to all vnbeleeuers, and impenitent persons; but euен against the sinnes of thine owne dearest children.*

*Set before our faces, moreouer, thy seuerity against thine owne dearest children, as in cutting off *Moses*, thy fauillust seruant ( onely for that he did not sanctifie thee at the waters of strife ) that hee could not enter into Canaan the promised land, after he had led thy people forty yeares towards it, and now brought them to the very borders*

*Set before our faces that heavy punishment vpon thine owne fauillust seruant *Moses* for so small a sinne in our account, ( as not honouring thee before the people, in belieueing & auouching thy power and truth ) that thou didst cut him off from entring into *Canaan*, which of all earthly things hee must needs most desire, because it was*

ofit , and might stand and looke into it , but goe no further.

was the land of promise the type of heauen, and also in that thou didst this after that he had led the people forty yeares towards it.

And besides the heauy punishment of *Dauid* , & his house all his life long , and thç fearefull iudgements on many of thine owne faithfull seruants. Teach vs to conceiue aright of the vilenesse & danger of sin heereby , that the least sinne of thine elect could neuer haue beeene ransomed , but by the sacrifice of thine own deare Son ; and how thou didst powre out vpon him the full vials of thy wrath , to cause him to sweat that bloudy sweat , and to

And besides the punishment of *Dauid* and his house for that one sinne , that thy hand did so pursue him and his , all his life long ; and so thy sharpe corrections laid vpon all other thy dearest seruants registred in thy booke . Lord teach vs yet more rightly to conceiue the vilenesse of sinne by this one thing chiefly , that the least sinne of thine elect , could neuer haue beeene ransomed , but by the vnspeakable torments of thine owne beloued Son , the Lord of glory , taking our na-

7  
*And David.*

8  
*And chiefly that upon our Saviour himselfe in his unspeakable torments.*

*The perfect rule and*

*cry , My God why  
hast thou forsaken  
me?*

*3. To haue some  
sense of the innu-  
merable euils,  
which each sinne  
brings.*

*Vpon Gods own  
children,*

*Vnlesse they bee  
preuented.*

*Especially, how  
they deprive vs  
of Gods protecti-  
on and prouide-  
nce, and all  
power in prayer,  
and many extra-  
ordinary experi-  
ments.*

*Giue vs a con-  
tinuall meditation  
hereof, and  
of the innume-  
rable euils which  
euery sin brings  
on thine owne  
children , vnes,  
they be preuen-  
ted by speedy  
repentance.*

*Especially de-  
priwing vs of all  
true comfort &*

*ture to become a sacri-  
fice to appease thy  
wrath, & to satisfie thy  
iustice. How thou didst  
powre out vpon him,  
the full vials of thy  
wrath , to cause him to  
sweat drops of bloud, &  
to cry out ; *My God my  
God, why hast thou forsa-  
ken me?**

*Giue vs thy children  
some true sense heereof,  
and withall this grace to  
keepe a continuall re-  
memberance of the in-  
numerable euils, which  
euery sinne brings even  
upon vs thine own chil-  
dren , in our soules or  
bodies , goods , name ,  
friends , or labours , vn-  
lesse wee preuent them  
by speedy and vnfained  
repentance.*

*Especially to consi-  
der how thereby we are  
left*

power in praier,  
so long as wee  
remaine therein  
without repen-  
tance , besides  
the losse of ma-  
ny extraordina-  
ry fauors, which  
wee might cer-  
tainely expect.

left wholly destitute of  
thy protection and pro-  
vidence , and deprived  
of all comfort and pow-  
er in prayer , so long as  
we remaine therein; and  
also of many extraordi-  
nary experiments of  
thy bountie , which o-  
therwise wee should  
finde.

Shew vs withal  
the hainousnesse  
of our sins and  
how our sins are  
increased, being  
committed, not  
only against thy  
glorious Maie-  
stie , but more  
also contrary to  
our high calling  
and against all  
thine abundant  
mercies with so  
strong meanes  
to restraine vs ,  
besides so many  
vowes and pro-  
mises of amend-  
ment, & that af-  
ter pardon for-

Make vs able in some  
sort to comprehend the  
greatnesse of sinne , by  
the infinitenesse of thy  
glorious Maiestie a-  
gainst whom each siane  
is committed. Shew vs  
how our sinnes are in-  
creased heereby also ,  
that they are commit-  
ted, first contrary to our  
high calling to bee  
Christians , and heires  
of thy Kingdome . And  
also against such abun-  
dant mercies, both ordi-

4 To be able to  
comprehend in  
some sort the  
greatnesse of our  
siane, and how it  
is increased by  
circumstances,  
being committed  
against,

I  
*The infinite  
God.*

2  
*Our high cal-  
ling,*

3  
*All mercies,*

4  
*All meanes,*

5  
*Our vowes.*

6  
*After pardon obtained*

5. *To haue some sight also of the multitude of our sinnes: being every breach of Gods Commandement in thought,*  
*Rom.7.7.*

*Or in omitting the very least duty,*  
*Gal.3.10.*

merly obtained  
and sealed vnto  
vs.

Grant vs some  
sight also of the  
multitude of our  
sinnes, how they  
are without number,  
being not onely in break-  
ing thy Commandements, in  
thought, word, or deed,  
but euen in omitting  
any the least  
part thereof, or  
doing it without  
all our heart  
and strength.

nary and extraordinary,  
and so many and strong  
meanes to restraine vs;  
besides sundry vowes  
and covenants renew-  
ed, and that after mercy  
obtained, and pardon  
formerly sealed, vpon  
our promise of amende-  
ment.

Open our blinde eyes  
to haue some sight also  
of the multitude of our  
sinnes, how they are  
more in number than  
the startes of heauen,  
seeing they are every  
breach of thy diuine wil,  
revealed vnto vs in the  
Law and Gospell, and  
that not onely in  
thought, word or deed,  
but euen in omitting of  
any part thereof, or do-  
ing it without all our  
heart, and all our  
strength.

And

And beside the sinne of our first parents, whereof wee are all guiltie; make vs to perceiue the corruption of our sinnfull natures, whereby we are so infected with sinne, that wee are inclined vnto euil continually; and vnable to think, much more to will any thing but that which is sinfull.

Grant vs some feeling of the hardness of our hearts, that wee are so little moued by thy iudgments or mercies, to make any right vse thererof.

And besides the sinne of our first parents, whereby wee are all the children of wrath, and vnder thy curse: make vs to perceiue the corruption of our sinful natures received from thence, which as a leprosie doth wholy overspread vs, whereupon we are so wholy inclined vnto euill, that all the thoughts of our hearts, are onely euill continually; so as wee cannot of our selues so much as thinke, much lesse will any thing but that which is sinfull.

Vouchsafe vs some feeling of the hardnesse of our hearts, that wee are so little moued, either at the hearing of so many judgments, or the injoying of so many

Z 3      mercies,

Besides Adams sinne;

*The corruption  
of our nature.*

*Being wholy car-  
ried to euill,*

*And the hard-  
nes of our harts.*

*6. For a continuall sense of our daily frailties,*

*2 Trauelling vnder them,*

*3 Desiring to be deliuered  
Rom.7.24,*

*7. That we may see our most grieuous sinnes bot before our calling and sincie.*

Giue vs such a liuely sense hereof , and of our daily frailties , infirmities & noysome lustes, flowing from this lothsome sinke that in the feeling of this bondage of our corruption , we may euer sigh , to bee deliuered therefrom .

Set before our faces also the grieuous sinnes of our youth and much more those which wee haue committed since our high calling , contrary to our consciences , and wherby we haue dishonoured thee to

mercies to make any right vse of them .

Giue vs such a liuely , and continuall sense hereof , together with a feeling of our dayly slips , wants , frailties , infirmities , imperfekteions and noysome lustes , issuing from this filthy puddle of originall corruption in vs , that wee may bee weary of this bodie of sinne , groaning vnder the bondage of this our corruption and sighing to be deliuered from it .

Shew vs also our most grieuous sinnes , not onely of our youth and ignorance , but those much more which wee haue committed , since thou hast called vs by thy grace vnto so high a dignitie , and conuinced

the reproch of thy Gospell, the grieve of thy seruants, or to the hindering the saluation of any soule.

uinced our consciences. Chiefly set ever before our faces our open and scandalous sinnes, whereby wee haue most dishonoured thee, causing thy Gospell to bee euill spoken of; greeued thy children, or any way hindered the saluation of others.

Give vs grace that by all these wee beholding the infinitenes of our debt, and our great misery thereby we may runne continually to the fountain of thy Sons bloud, which is open to all the house of Israel for sin and vncleannes, crying Wash me thorowly from my sinne, purge and cleanse me.

Open our eyes that by all these wee may see what debtors wee are, and how vnable to pay the least part thereof, but to lie in hell for euermore; that we may cry continually with David, Lord forgiue vs our sinnes, and blot out all our offences; remeber not our rebellions; wash vs thorowly, purge and cleanse vs; thus running euery mo-

*Chiefly our scandalous sins.*

8. That by all these we may see what debtors we are,

*And may be driven to cry for forgiuenesse, and to runne to the fountaine of Christis bloud.*

*9 That we may  
 finde comfort in  
 the all sufficient  
 cy thereof.*

And yet that  
the vgly view of  
them may not  
vterly dismay  
vs, as though we  
could not bee  
purged fr̄ the  
comfort vs in  
the infinitworth  
and merit of thy  
Sonnes blood,  
which is all-suf-  
ficient to clese  
vs thoroughly,  
although we had  
all the sinnes of  
the world vpon  
vs, so long as we  
can crie to bee  
washed therein.

ment to the fountaine  
of thy Sonnes blood,  
which is open to all the  
house of Israell, for all  
sinnes and vncleane-  
nesse.

And yet withall, that  
we may not be vtterly  
ouerwhelmed by the  
vgly view of the multi-  
tude, or lothsomnesse of  
our sinnes, as though  
they could not be par-  
doned, nor we purged  
from them; comfort vs  
in this, that thy Sonnes  
bloud is of infinite me-  
rit, and al-sufficient to  
wash vs from all our  
sinnes, ( though they  
were the most heynous  
sinnes that euer were  
committed; yea although  
we had all the sinnes of  
the world vpon vs ) so  
long as in a true feeling  
of them wee can desire  
to

And to this end that we may not be deceived in our imagination, seeing thou admittest none to this fountain, but onely them that come in true faith, & vnfaidened repentaunce for all their sinnes, resoluing to liue a new life, and crying after this fountaine. Make vs able in the sense of our vilenesse by nature, and our particular sins, to mourne bitterly when we looke at thy Son, whom we haue pierced thereby.

to be washed therein.

But because wee are al very ready to deceiue our selues, imagining that wee are washed, when we remaine stil in our filthinesse ; seeing thou neither callest, nor admittest of any to this fountain, but them that come in true repentaunce for al their sinnes, fully purposing amendment ; and in a liuely faith in thy sweete promises, desiring to grow therein ; Oh graunt vs grace, truely to see our particular sinnes, and the vilenesse of them. Make vs able in the sight of them, and the sense of our estate and danger by them, to mourne bitterly for them, looking at thy Sonne, whom we haue pierced

10 To the end  
that we may not  
bee deceived in  
the forgiuenes of  
our sinnes :

To pray for true  
repentance and  
faith, which are  
the inseparabile  
companions of  
forgiuenes. Heb.  
10.16.17.

*To hate all sinne, and to be afraid of defiling our selues againe.*

*To triе both our faith and repen-tance, by the word, so be sincere.*

*And such as haue beeн wrought in vs by the Gospell, and do increase and grow.*

*Giue vs hearts so to hate all sinne, that wee may be afraid of euer defiling our selues again, sinning againt that most pretious blood.*

*Helpе vs to triе our repen-tance and faith by thy heauenly word, to be such as are found, and haue beeн wrought in vs by the preach-ing of the Gospel, and do continuallу increas', which are the certain euiden-ces thereof.*

pierced thereby.

*Make vs so to hate and abhorre them, that being once purged in this Lauer, wee may be euer affraid of defiling our selues againe, or of sinning against that most pretious bloud.*

*Helpе vs to triе both our repen-tance and faith, by the holy rule which thou hast giuen vs in thy Law and Gospell, that we may know them to be such, as will abide the tryall, and not hypocriticall; and such also as haue beeн first wrought in vs, by the powerful preaching of thy Gospell, and doe continuallу encrease and grow; which are the infallible euiden-ces, that they are found*

sound and sincere.

Giue vs hearts to bee  
daily examining , and  
judging our selues , that  
we may escape thy iudg-  
ment.

Grant vs grace  
to iudge our  
selues daily, that  
we may not be  
iudged of thee.

Remember vs  
also, we intreat thee againe, for  
our sinfull land; though even the  
earth bee corrupt, and the cry  
of the sinnes ex-  
ceeding great , yet let the cry of  
vs thy children  
in euery corner  
preuaile against  
the cry of the  
sinnes, that thy  
mercy may bee  
magnified in all  
the world.

Wee entreat thee  
also againe for our  
sinfull Realme , to pardon  
all the fearefull  
prouocations thereof,  
and to be pacified at the  
instant prayers of thy  
faithfull seruants , cry-  
ing vnto thee in all  
places by the bloud  
of thy Sonne , which  
speakes better things  
than the bloude of  
A B B L. Let that crie  
still preuaile against  
the crie of the sinnes ,  
that thy mercy may be  
magnified in all the  
world, and the innocent  
may still deliuere the I-  
land.

12 That we may  
continually exa-  
mine and judge  
our selues.

13 To pray a-  
gaine for pardon  
of the sinnes of  
our land.

At the instant  
prayers of Gods  
seruants by the  
bloud of Christ.

As

*The perfect rule and*

*Wheras we must  
pray to be forgi-  
uen as wee for-  
give.*

1. *To pray a-  
gainst all malis-  
ciousnes, and de-  
fise of reuenge.*

*That though we  
hate the fynes of  
the wicked, and  
reioyce in the  
execution of  
Gods righteous  
judgements on  
them;*

*As we forgiue,  
&c.] And as  
thou haft taught  
vs to pray onely  
so to bee forgi-  
uen, as wee for-  
giue others; as-  
suring vs, that if  
we doe forgiue,  
we shall be for-  
giuen, & other-  
wise wee shall  
neuer be forgi-  
uen: Change  
our malicious &  
proud hearts, so  
vehemently car-  
ried vnto re-  
uenge.*

*And althoough  
we hate the sins  
and company of  
the wicked, and  
whatsoever is in  
them, whereby  
thou art dishonoured & pro-  
uoked, and re-*

*As we forgiue them that  
trespass against vs.] And  
whereas thou ( Oh holy  
and gracious Father )  
haft taught vs euer  
to pray to bee forgi-  
uen, as we forgiue them  
that trespass against  
vs, telling vs plainly that  
if we doe forgiue others  
for thy cause, thou wilt  
also forgiue vs; and con-  
trarily, that if wee will  
not forgiue others, wee  
shall neuer be forgiuen:  
**Change** (good Lorde)  
the wickednesse of our  
sinfull hearts, which are  
most strongly bent to  
malice and reuenge.*

*And howsoeuer wee  
hate the sins and com-  
pany of the wicked, and  
whatsoever else is in  
them, whereby they dis-  
honour thee, or shew  
themselues to be thine  
ene-*

ioyce in the ex-  
ecution of thy  
righteous iudg-  
ments, and pray  
daily for the  
confounding of  
all the wicked  
practises & de-  
uices of the e-  
nemies of the  
Church ; yet  
graunt that wee  
may seeke the  
saluation of all  
sorts in tender  
compassion.

enemies , and doe re-  
joyce in the execution  
of thy righteous iudge-  
ments , whereby thou  
gettest thy selfe glory  
vpon the proude en-  
emies of thy Church ;  
and although wee doe  
also pray daily for the  
confounding of al their  
wicked practises and  
deuises ; yet Lord grant  
vs hearts to seeke the  
saluation of all sorts in  
all loue and compassion,  
because wee know not  
whether they belong to  
thine eternall election.

Especially for them  
that are but our en-  
emies vpon priuate re-  
spects, giue vs grace that  
in stead of seeking re-  
uenge, we may pray ear-  
nestly for them , that  
they may see their sins,  
and haue their hearts  
changed,

*And pray for  
confounding  
their euill pra-  
ctises :  
Yet that we may  
pray for , and  
seeke their sal-  
uation.*

And for them  
that are our e-  
nemies, but vpō  
priuate respects,  
giue vs grace to  
pray earnestly  
for them , that  
they may repent  
and obtain mer-  
cie.

*2 For them that  
are our enemies  
on priuate re-  
spects, to pray  
their sinnes may  
be pardoned,*

*And that we  
may seeke to pa-  
cifie them, and  
gaine their loue.*

Make vs to walke wisely towards them, and euer to seeke to pacifie them, by offring them ful satisfaction, and doing them any good, so farre as may stand with their saluation, and the credite of the Gospell.

*To heape coales  
on their heads.*

*And get full as-  
surance of for-  
giuenes to our  
selues.*

Inable vs hereby to heap coals vpō their heads, eyther to gaine them to Christ, or leaue them more without excuse; and to seale vp to our selues a full re-

changed, and so obtaine pardon for it.

Make vs able to walk wisely towards them: And moreouer vouchsafe that wee may seeke to pacifie them, by offering them reconciliation or full satisfaction, dooing them good or gratifying them by any kindenesse, so farre as may stand with their saluation, and the credit of thy Gospell, cuen when they hunger to feede them, and when they thirst to giue them drinke.

Inable vs heereby to heape coales vpon their heades, as thou hast commaunded; eyther to gaine them by our Christian kindenesse, or to leaue them more without excuse; and to

mission of al our  
sinnes thereby.

to seale vp to our selues  
a most plentifull assu-  
rance of a full remis-  
sion of all our sinnes  
thereby.

*The sixt Petition.*

*Lead vs not into temptation, but deliver vs from e-  
will.] And seeing our deadly enemy seeks hour-  
ely to tempt vs to sin, to dishonour thee, & become  
his vassals, that thou mightest leaue vs in his  
hand to execute his malice vpon  
vs, and bring vpon vs all the euils which fol-  
low sin, wherupon our Sauiour  
hath taught vs to pray, *Lead vs  
not into temptation;* Open our  
eyes (good Fa-  
ther) to see our  
continuall dan-  
ger.*

**L**ead vs not into tem-  
ptation, but deliver vs  
from euill.] And seeing  
(Oh tender Father) that  
our deadly enemy seeks  
hourly by his tem-  
ptations to drawe vs to  
sinne against thy hea-  
uenly Maiesty to disho-  
nour thee, and to make  
vs his vassalles to doe  
his will, so to strip vs vt-  
terly both of thy protec-  
tion & prouidence, and  
to cause thee to leaue vs  
into his hand, to bring  
vpon vs thy wrath,  
with all the euils fol-  
lowing vpon sinne;  
wherupon our Sauiour  
hath

*Seeing Sathan  
seekes continual-  
ly by temptations  
to draw vs to  
sinne, to prouoke  
the Lord agaist  
vs, and bring  
some euill upon  
us.*

*The perfect rule and*

*1 To pray we  
may see the dan-  
ger we stand in  
each houre.*

*For the multi-  
tude of damned  
spirits.*

*2  
For their power  
to tempt and de-  
stroy us in a mo-  
ment.*

And first for  
the multitude of  
damned spirits ,  
ranging vp and  
down as roaring  
Lions to / de-  
uoure vs.

Teach vs to  
know that they  
are able to bring  
vs to as feareful  
sinnes as euer  
were committed ,  
and also to de-  
stroy vs vterly  
in a moment ,  
with all that we  
hau, if thou giue  
them leaue , and  
do not preserue  
vs.

hath taught vs to pray  
alwayes, *Leade vs not in-*  
*to temptation, but deliuer*  
*vs from euill :* Good  
Lord open our eyes to  
see the danger wherein  
we stand continually.

And first shew vs our  
perill for the multitude  
of those damned spirits  
that range vp and down  
day and night , with a  
deadly malice , seeking  
to deuoure vs.

Teach vs to knowe  
(Oh holy Father) what  
their power is against  
vs , if thou doe not re-  
straine it ; that they are  
able to bring vs to as  
scarefull sinnes , as euer  
they brought any of thy  
seruants vnto , and to  
destroy vs vterly in a  
moment both soules  
and bodies, with all that  
euer thou hast giuen vnto

to vs, if thou preferue  
vs not.

Acquaint vs with their subtleties in fitting their temptations to our particular estates and dispositions w<sup>ch</sup> they know, by dogging vs euer and taking their fittest aduantes. And how they will solicite vs to those sins, whereby they haue most pruailed against vs formerly, or against other thy dearest seruants.

Acquaint vs with their deepe subtilties, both in fitting their temptations to our particular natures and dispositions, to our conditions, callings and occasions which they know perfity; and how they alwayes dogge vs at the heeles, watching vs and their meetest opportunities ; whereby they take the fittest aduantage to ouercome vs, as against *Eue* and *David*. Chiefly how they will at one time or other solicite vs to those sinnes, wherein wee haue beene formerly ouertaken, or whereby they haue most pruailed against thy dearest seruants.

A a      Make

<sup>3</sup>  
*Because of their  
subtilties:*

*whereby they  
knowing our  
dispositions,*

*Mark and take  
all aduantages,*

*The perfect rule and*

*To solicite vs to those sins wherin they are most like to preuale: drawing vs on by degrees, to yeeld first to smaller matters which the world accounts no sin:*

*Or not to auoid the occasions of temptation, or neglect our calling.*

Cause vs so remember how they are woont also to draw vs on by degrees, as first to yeeld to some smaller matters, which are accounted no sinnes; or to thrust our selues carelessly or without warrant into the danger and occasions of temptation, neglecting the calling laid vpon vs, as *David* to lie on his bed in the afternoones, and to satisfie the pleasures of his eyes instead of looking to the affaires of his Kingdome.

Make vs euer to remember their craft in egging vs on by degrees, as first either to yeeld to some smaller matters which the world accounts no sins, but trifles, or too much precisionelle; as *Eue* to eye the forbidden fruit, and to reason with the serpent about the temptation; or else in hardning vs not to auoid the danger & occasions of the temptations, but thrust our selues into them carelessly without any warrant, neglecting the calling laid vpon vs; as *David* to lie idly on his bed in the afternoones, following the pleasures of his eyes instead of looking to the great affaires of his Kingdome.

Make

Make vs able to consider how they haue al the baites of the world, both the credit, riches & pleasures thereof, which they euer holde forth and proffer vnto vs if wee will follow their aduise.

¶ And otherwise prepare vs to looke for threatninges, not only of the losse of all these, but also of all comforts, with hatred, disgrace and many other euils whiche we must suffer from malicious men, if wee will make such a strict conscience of all our waies, to the very least

Make vs able yet more fully to conceiue of our perpetual danger, through their innuineable allurements and baites to deceiue vs: both of the credit and estimation of the world, with the riches and pleasures thereof; which they euer hold forth and proffer vnto vs, if wee will follow their persuasions.

¶ Prepare vs to looke for their threateninges, not only of the losse, or at the least the hazarding of all these, but more also, the hatred, disgrace and reproch of the world, with depriving vs of all comforts, the losse of our goods, with many other euils, at the hands of malicious men; if we will bee

A a 2 so

*For their immu-  
merable allure-  
ments and baits  
of this world:*

*Which they pref-  
fer.*

5

*For their threat-  
ninges if we will  
be so precise as to  
make conscience  
of each of Gods  
commande-  
ments.*

*The perfect rule and*

duty that thou  
hast comanded.

6  
*To see our dan-  
ger for the vile-  
nesse of our  
nature ready to  
conspire with  
them.*

*And to swallow  
every baite,*

And whereas  
we are ordinarily  
secure in ou-  
erweening of  
our own stregh  
Shew vs (o Lord)  
the vilenesse of  
our corrupt na-  
tures, which are  
euer ready to  
conspire with  
Satan to our vt-  
ter perdition, &  
to swallow eue-  
ry bait which he  
layeth for vs,  
without any  
feare of danger.

so strict as to make such  
a conscience of euery  
one of thy commandeme-  
nt as that wee will  
not doe the least thing  
forbidden, nor omit the  
least dutie commaraded  
vs.

And whereas wee  
are ordinarily secure in  
an ouerweening of our  
own strength and abili-  
ty to resist Sathan;  
Shew vs ( oh Lord) e-  
uen in our hearts, the  
vilenesse of our corrupt  
nature , which is euer  
ready as a bond-slave of  
Sathans , and a traitour  
against our soules to  
conspire with him pre-  
sently to our vtter  
perdition , and as ready  
to runne after and swal-  
low euy one of his  
deadly temptations, as  
euer fush the baite.

Make

Inable vs to  
feeble that wee  
have no streghth  
to resist , more  
then thou rea-  
chest forth thine  
hand to help vs .

Make vs able to feeble  
that wee haue noe  
strength in the world to  
helpe our selues , but  
all against our selues ,  
more the that thou gra-  
ciously reachest foorth  
thine hand vnto vs ,  
strengthening and deli-  
uereng vs .

*Without all  
strength to resist.*

Reueale vnto  
vs also the dan-  
ger which wee  
stand in conti-  
nually from thy  
glorious Maiest-  
ty , lest thou  
shouldest leaue  
vs vp vnto the  
power of the  
Tempter and of  
our owne cor-  
ruption ; to a-  
waken vs from  
our security , and  
for our neglect  
of thy waach , &  
carelesse vsing  
the meanes of  
grace ; or at least  
for tempting thee  
in not avoiding  
carefully each  
least occasion of  
temptation

And heerein we pray  
thee also to reveale vnto vs  
that great danger  
which wee stand in con-  
tinually from thy glo-  
rious Maiesty , seeing we  
haue no warrant of pro-  
tection , or any aide from  
thee / but rather iust  
cause of feare that thou  
sholdst giue vs vp whol-  
ly into the power of the  
Tempter , and our owne  
corruption longer then  
that we make cōscience  
to obserue thy watch ,  
walking carefully in

*For Gods displa-  
ture , to leave vs  
into their power  
for our security .*

*The perfect rule and*

*11. And if it be  
done by me, then  
I will say, I  
have done  
it; but if it  
be done by  
thee, then  
I will say,  
Thou hast  
done it.*

Moreover, make vs rightly to consider how the temper in all his apparitions hideth the danger and vgliness of sinne, shewing onely the faire side of it, that is, the imagined good that we shall get thereby.

*12. And if it be  
done by me, then  
I will say, I  
have done  
it; but if it  
be done by  
thee, then  
I will say,  
Thou hast  
done it.*

How he chuseth the subtlest & greatest instruments to serue his purpose, as the counsell or example of men

euery one of thy Commandements, and that we doe vs diligently euery meanes of grace, auoiding as warily each least occasion of temptation.

And moreouer let vs never forget how the subtile tempter in all his temptations useth all his cunning to hide all this danger, with the vgliness of sinne, and the misery that he kno weth will bring vpon vs; shewing onely the faire side of sinne, as the safety, credite, pleasurey orgaine, which we shall get by it.

Shew vnto vs also how he useth the fittest instruments to perswade vs hereunto; as the counsell or example of the wiest, learnedst, or

8  
*For Sathan's  
cunning in hi-  
ding albus dan-  
ger, and the  
vgliness of sin;*

*Shewing only the  
faire side of it  
that we shall get  
by it, and using  
the fatest instru-  
ments to effect  
his purpose;*

of chiefest reputa-  
tion, sometimes  
changing him-  
self into an An-  
gell of light.

Finally, how  
hee never commeth like him-  
selfe, whereby he  
deceiuers all the  
world, and oft  
prevails with vs  
thine owne chil-  
dren, at least to  
presume to sin,  
because thou art  
so mercifull.

Good Father  
set before vs a  
continuall view  
hereof, and of  
the sundry euils  
which by euery

or wealthiest, and of  
chiefest reputation, and  
somtimes of those who  
haue a name for godli-  
nesse, so changing him-  
selfe into an Angell of  
light.

Finally, make vs to re-  
member how he never  
commeth like himselfe,  
(vnlesse to driue poore  
soules into vtter<sup>re</sup>des-  
paire) whereby he not  
only deceiuers the world  
but euen vs thy children,  
eyther to make vs thinke  
sinne to be no sinne, or  
at least to presume to  
sinne, because thou art  
so mercifull, or for that  
thou dost not punish  
presently.

Cause vs ( Oh good  
Father) to keepe a con-  
tinual and fresh remem-  
brance hereof, & with-  
all of that fearefull mi-

A a 4      serie

*Never comming  
like himselfe to  
tempt.  
Whereby he de-  
ceiuers all the  
world : .  
And oftentimes  
deceiuers Gods  
owne children,  
making sinne to  
seeme no sinne.*

*2 To pray wee  
may haue a  
continuall re-  
membrance of  
the severall mi-  
sies of each  
sinne.*

*The perfect rule and*

*Chiefly the  
wounds of con-  
science, which  
none can bear.*

finne wee hale  
vpon our heads;  
especiallly the  
wound of con-  
science, which  
will certainly  
come on vs, vn-  
lesse it bee pre-  
vented, & which  
none can bear.

*That although  
wicked men e-  
scape here, who  
are reserved for  
hell, the Lord yet  
will not suffer us  
so.*

Make vs to  
know, that how-  
soeuer repro-  
bates may wal-  
low in their  
filth, and escape  
vnpunisht here,  
beeing reserved  
for hell, and fat-  
ted for destruc-  
tion; yet thou wilt  
not suffer any of  
vs thy children,  
who haue begun  
to make a more  
sincere professi-  
on of thee, to comit  
the very least  
sinne, but wilt  
make vs feele  
the smart of it,  
vnlesse wee pre-

serie which we hale vp-  
pon our heads by euery  
sinne ; especially the  
wound of conscience,  
which no creature was  
euer able to beare, and  
which will certainly  
come vpon vs, vnlesse it  
be prevented by speedy  
repentance.

And howsoeuer the  
reprobate & the vngod-  
ly may wallow in their  
filthines, and yet seeme  
to be more free from  
punishment than any  
other, because thou re-  
seruest them for hell,  
and therefore fatest  
them for the day of  
slaughter ; yet make vs  
to know that thou wilt  
not let any of vs thy  
children, (who haue spe-  
ciallly giuen vp our  
names to thee, to make  
a more sincere professi-  
on

uent thee speedily by repen-  
tance. And this especially when  
our sinnes are heynous , or  
scandalous, thou  
wilt do openly.

on of thy Gospell ) to  
commit the very least  
sinne, but that thou wilt  
surely make ys feel the  
smart of it , vnlesse wee  
preuent it presently by  
vnfaigned repentance : &  
that thou wilt do open-  
ly when our sinnes are  
heynous , or to the of-  
fence of others.

Thou O Lord  
wilt not suffer  
thy selte to bee  
dishonoured by  
vs, nor have vs  
condemned with  
the world ; and  
thou wilt haue  
the wicked to  
see therein thy  
hatred against  
man , and what  
plagues remain  
for themselves  
for euermore.

Cause vs to remem-  
ber that thou wilt ney-  
ther be dishonoured by  
vs thy children , nor let  
vs be condemned with  
the world; but wilt sure-  
ly correct vs to let al the  
wicked see with what a  
perfect hatred thou ha-  
test all sinne, when thou  
dost punish it so sev-  
erely in thine owne chil-  
dren , and what plagues  
remaine for them eter-  
nally.

Yea (Oh holy  
Fa.) cause vs to

Yea ( Oh gracious  
Fa-

*Especially when  
our sinnes are  
scandalous;*

I  
*Because he will  
not be dishonored  
by us , nor let us  
be damned,  
And that the  
wicked may see  
his hatred a-  
gainst man , and  
what remains  
for them for  
ever.*

<sup>3</sup> To pray we  
may feare busyness,

*The perfect rule and*

lest God shoulde  
leue vs neuer  
so little , because  
of Satans most  
deadly malice  
against vs , who  
are escaped from  
him :

To prouoke the  
Lord against vs .

And for that  
our sinnes will  
more displease  
him , and harden  
men to perdition  
than any other :  
Whence so few  
haue escaped to  
the end ,

fear always lest  
thou shouldest  
leue vs neuer  
so little , and to  
suspect all our  
wayes in as  
much as Sathan  
more malice hath  
vs , then any o-  
ther of the world  
& therefore seeks  
hourly to prouoke  
thee to leue vs  
into his hand .

memor of  
yea day and  
d b e g o n o r  
f i l i o n . & d i  
r i c i w b e n c h e  
s i n f l a y m i

And for that  
our sinnes will  
cause more to  
blaspheme , har-  
dening them to  
perdition , than  
the sinnes of a  
ny other ; where-  
upon very few  
of thy worthiest  
seruants haue es-  
caped to the  
end , without some  
grieuous

Father) make vs to feare  
alway , lest thou shoul-  
dest leue vs neuer so  
little ; and to suspect all  
our wayes . Let vs neuer  
forget that Sathan car-  
ries a more deadly ha-  
tred against vs , who are  
escaped from his tyran-  
nie , then against any o-  
ther people of the  
world ; and therefore  
seeks every hour to  
prouoke thee against  
us , to leue vs in his  
hand .

He knowes that our  
sinnes will more cause  
thy glorious name to be  
blasphemed , & harden  
more to vtter perdition  
than the sinnes of any  
other . Giue vs a conti-  
nuall remembrance how  
few of thy worthiest  
seruants , through his  
cōiual dogging them  
haue

wounds , the  
scarret whereof  
they haue carri-  
ed to their  
graues, to the  
blemishing their  
profession, the  
griefe of them-  
selues and al the  
godly.

have escaped to the end  
of their liues without  
some grievous foiles &  
wounds, the scars wher-  
of they haue carried  
with them to their  
graues, to the blemish-  
ing their profession, and  
wounding their consci-  
ences, with the griefe  
and shame of the god-  
ly , and insulting of the  
wicked.

*without some  
griuous foiles.*

And therefore  
as thou hast gi-  
uen vs this one  
lie remedie to  
watch and pray  
that we enter  
not into temp-  
tation , so make  
vs able to keepe  
this thy watch.

Andtherfore as thou  
haest taught vs this as  
the principall remedy a-  
gainst euery assault of  
the enemy , to watch  
and pray that we enter  
not into temptation ;  
so make vs alwaies able  
to obserue this thy  
watch, which thou hast  
set before vs, & to learne  
to be better acquainted  
with our owne selues  
and our estates.

4 To learne to  
watch and pray  
as the remedy  
against al tem-  
tations.

*And to be better  
acquainted with  
our selues and  
our estates.*

Teach

*And weaknesses :  
To put on the cō-  
plete armour ,  
chiefly the shield  
of faith ;*

*And to have the  
word ever in  
readiness ;  
That strength-  
ened by thy spirit ,  
and continuing  
in prayer we  
may stand fast ;*

*And preserve  
ourselves with-  
out any grievous  
wounds , vntill  
we have gotten  
the finall con-  
quest .*

Teach vs by it  
to be better ac-  
quainted with  
our selues , and  
our particular  
infirmities , that  
we may alwaies  
weare the com-  
plete armour ,  
chiefly the shield  
of faith .

Make vs to  
haue thy Word  
euer in readines  
against eche tem-  
ptation , which  
wil put Satan to  
flight ; that wee  
beeing strengthened  
by thy Spirit , we  
may be able to  
stand fast in the  
euill day , and  
get the conquest  
without any grieuous  
wounds ; to thy  
greater glory , &  
our own greater  
honour in the  
heavens .

Teach vs to know  
our particular infirmi-  
ties , and wherein we are  
weake , that we may put  
on daily the complete  
armour , chiefly the  
shield of faith , and brest-  
plate of righteousnes , to  
saue vs from his fiery  
darts .

Make vs to haue thy  
holy VVord euer in rea-  
diness against euery  
temptation , which is  
the sword of thy Spirit ,  
able vtterly to vanquish  
him , and put him to  
flight , that beeing  
strengthened by thy ho-  
ly Spirite , obtained by  
continuing in instant  
prayer , we may be able  
to stand fast in the euill  
day , and so finish our  
course , vntill wee haue  
gotten the finall con-  
quest , without any grie-  
uous

uous wounds , or foile; to thine euerlasting glory, and our own greater triumph, and honour in the heauens.

Wee doe not pray against temptacions altogether, knowing the profite that we do reap therby ; but that wee may indure them , fighting valiantly & conquering , vntill thou hast set the crown ypon our heads.

VVe do not pray that we should not be tempted at all ; for thou hast taught vs to account it exceeding ioy , when wee fall into diuers temptacions, knowing the good that comes thereby ; but that wee may endure temptation , fighting valiantly and ouercomming, that when wee are tried wee may haue the crowne of glory set vpō our heads.

¶ That we pray  
not against all  
temptation.

But ouely that in  
them we may  
overcome ;

So to receive the  
crownē of glory  
in the end.

*The Conclusion.*

¶ For thine is the  
[re.] Wee haue  
beene bolde to  
begge all these  
things of thee,

For thine is the King-  
dome, power and glory,  
for ever and ever : Am-  
men. ] VVe haue beene  
bolde

We haue begged  
all from the  
Lord.

*The perfect rule and*

1 Because all  
Kingdome, power  
and glory are his,

And wee have  
received all from  
him.

2 Because he  
will graunt vs al  
good things, &  
boue all that we  
can aske,

So farre as our  
good.

(Oh holy Fa-  
ther) because all  
kingdome , po-  
wer , and glorie  
are onely thine.

Wee doe ac-  
knowledge that  
wee haue receiv-  
ed all from thy  
heauenly boun-  
ty ; & are assured  
that thou hauning  
biddē vs to pray  
thou wilt grant  
vs all these  
things for thy  
Sonnes sake, and  
whatsoever else  
is good for vs, so  
far as shal be for  
thine owne glo-  
ry, and the good  
of thy people.

bolde ( Oh gratiouse Fa-  
ther) to begge all these  
things from thy hea-  
uenly Maiesty , because  
all kingdome , power  
and glory belong onely  
to thee.

WE doe also herby  
acknowledege franeckely  
that whatsoeuer good  
things wee enioy , wee  
haue received them all  
from thy rich & Father-  
ly bounty : and are cer-  
tainely assured , that as  
thou hast bidden vs to  
pray thus , so thou wilt  
grant vs all these things  
which we haue begged  
in thy Sonnes Name ,  
and whatsoever else is  
good for vs, euuen aboue  
all that wee are able to  
aske ; so farre as shall be  
for thine owne glory ,  
and benefite of thy peo-  
ple.

For

For thou ( oh Father) art absolute Lord and King in heauen and in earth, and doest dispose, guide and ouer-rule al things, as shall make most for thine owne glory , and the greatest good of vs thine obedient subiects and children; & because thou hast assured vs that asking thus in faith we shal receiue.

These things therefore wee waite for at that hand, knowing that thou wilt grant them in thy due time, that wee may set forth the glory of thy dominion

For thou( oh Father) are absolute Lord and King in heauen and in earth, and doest by thy mighty power and wisedome, dispose and guide all things, ouer-ruling the very counsels and rage of all wicked men and diuels , as shall make most for thine owne glory , and the greatest good of vs thine owne obedient subiects and children , and hast assured vs that asking thus in faith , we shall receiue.

These things ( oh Father ) wee wait for, being certaine that thou wilt grant them in thy due time, that wee may set foorth by good ex-perience the glory of thy dominion and pow-er, with the happiness of

Seeing before  
debts and over-  
ruleth all things  
to serve before  
you,

And hast  
assured us, that  
asking in faith,  
we shall have,

That we may set  
forth the glory  
and happiness  
of his Kingdome;

## The perfect rule and

Rebereants we  
bind our selues,  
and to liue as his  
subiects all our  
dayes;

And so returne  
all praise and  
thankes, saying,  
Amen.

Euen so Lord  
Iesus.

and happiness  
of thy kingdom,  
liuing as thy  
loyall subiects,  
to which wee  
hereby bind our  
selues for euer;  
& so returne all  
possible thankes  
& praise to thy  
heauenly Maiestie,  
saying euer  
Amen.

Be it so ( Oh  
Lord, holy and  
true, as we fuli  
believe it shall  
be through Iesus  
Christ. Euen so  
Amen. Come  
Lord Iesus, come  
quickly.

of thy Kingdome, to all  
succeding ages; where-  
unto wee doe heereby  
bind our selues all the  
daies of our life, and to  
liue as the loyall sub-  
iects of this thy king-  
dome, to thine everlast-  
ing glory; and so re-  
turne al possible thanks,  
praise, and dominion to  
thy heauenly Maiesty,  
saying euer, Amen. Be it  
so ( Oh Lord holy and  
true,) as we doe fully be-  
lieue that it shall tho-  
rough thy beloved Son  
be. Euen so Amen, A-  
men. Come Lord Ie-  
sus, Come  
quickly.



A B R I E F E P R A Y E R  
for our Realmes , and the Church in  
them, which we may add to the former.

Saw we have beseeched these  
mercies for every one  
of thy chosen flocke, so  
more specially wee in-  
trate others for these  
Realmes of great Britaine and Ireland,  
wherein thou hast so long dwelt, and  
also nourished and preserved thy  
Church. O continue thy wonted  
mercies. Let vs euer bee as Canaan in  
her beauty. Turne away the plagues  
which our sinnes deserve. Harken not  
to the cry of our sinnes, though it be a-  
bove the sinne of Iudah : but looke to  
the prayers and teares of thy faithfull

B b

seruants

## A briefe Prayer

seruants. Saue thine Anointed. Let him bee as the apple of thine owne eye. Hast thou not giuen him for the prefering of thy poore flocke, and miraculously saued vs againe and againe by his hand? Doest thou not make him the breath of our nostrilles, so binding vs and ours still more firmly to his Maiesly and his progeny for euer? Oh, then let him, ever bee as *David* according to thine owne heart, in all zealous affection to thine house, and tender care for vs thy people. And let al the hearts of thine owne seruants bee alwayes towards him and his seed, as the hearts of the good people were towards *David*; that they may finde by good experiance who they are that love them truly. Make our noble Queene an auentur and happy mother and ffael. Bleffe that hopefull Prince *Henry*, that hee may bee graced as *Salamon* y, in all his true glory to succeed after *David*. Preserue all that royll progeny, that there may never want a man thereof to sit vpon the throne. Let not our sinnes fall vpon them

them: but let thy mercy ever compass  
them as a wall of fire to consume all  
theirs and thy Churches enemies.  
Blesse likewise our Honourable Coun-  
sell, Nobles and Magistrates. Set all  
their hearts as one mans , for aduan-  
cing thy glory, promoting thy Gospel,  
procuring the wealth & sauing of thy  
people, with the vtter ruine and down-  
fall of Antichrist; and of all Atheisme  
and iniquity. Place euery where a con-  
scionable learned Ministry. Let thy  
hand bee vpon all soule-murtherers,  
and all who haue euill wil at thy Sion  
to their speedy conuersion or confus-  
ion. Comfort all comfortlesse. Sancti-  
fie the trials of euery one of thy ser-  
uants to humble them , and to make  
them to seeke thee more instaantly , for  
themselves and for thy Church, wai-  
ting for the happy issue. Lord fight thy  
owne battels against that Roman An-  
tichrist , and all other secret enemies.  
Maintaine all thine owne causes.  
Glorifie thine owne great Name.  
Cleare the innocency of all thine  
owne faithfull people , the truth of  
B b 2                    thine

## A briefe Prayer

thine owne word and i works ; but  
discouer and confound the wickednes  
of all the practises and doctrines of the  
enemies of the Gospell. Be gracious  
to all knie vnto vs by any more special  
bonds, & chiefly in requiting the loue  
of all those whom thou hast made in-  
struments of our comfort. Heare vs  
for them who haue desired our pray-  
ers, according to their severall necessi-  
ties. Blesse the place wherein we liue,  
dwell with vs : shew vs the tokens of  
thy presence. Let thy sweete voyce  
sound in our eages, and the light of thy  
countenance shine ever vpon vs, to fill  
vs with righteousness, peace and ioy  
in thee, so to be able to waite for thy  
glorious appearing. Heare vs, Oh Fa-  
ther, for Iesus Christs sake, our  
only Lord and Sauiour,

A M E N.



## To the Reader.

Heras I haue heard(good Reader) that there hath been desired more plainnesse in this rule of pray-er, and a few short direc-tions how the simplest may best put it in practise, I haue laboured; and doe still in each Edition, to make it most easie to euery one that hath but a heart to learne. To the end that all may obey our Sauiour in being able to pray thus; and the weakest Christi-an may helpe in this worke. And herein I haue taken pains so much the more earnestly, for that / besides the approbation of my endeavour, to direct alsorts how to learne to pray) this is also graunted of all; that though all the learned of the earth should study whilst the world standeth, to devise a generall forme or rule for prayer;

## To the Reader.

yet could they never be able to frame such a one as this of our Sauours. None so full of heauenly wisedome, none that can haue that certaintie and power which this prayer hath, when we are able of our selues to pray so in feeling and faith : for then he that gave it and said, Pray thus ; he is undoubtedly present, he then heareth, and will graunt our petitions. Use it aright, tric him, and seale the truth hereof : Yet negle~~te~~ no other, chiefly for severall necessities, but blesse the Lord in all. Finally, I haue so striuen vpon this strong assurance, that we all may haue from the very words of our Sauour; that if the true seruants of Christ were thus prepared, and had set our hearts jointly thus to pray : that then we should yet see his glory to breake forth more brightly, and his kingdome to come with farre more power, than euer wee did see it before: the kingdome of Sathan also, euен all iniquity to vanish faster then euer it did increase, Gods eouenant of peace to be renewed in our repentance, shall the signes

signes of his anger vtterly turned away. Practise therefore cheerefully and constantly. Experience in thy selfe will make thee confident and patient in waiting on thy God ; vntill thou see his glory , and the felicity of his chosen, to be fully accomplished in the heauens.

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*FINIS.*

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